SECOND CHRISTMAS CONFERENCE.

1784 AND 1865.

PROCEEDINGS OF THE FIRST SESSION

OF THE

Mississippi Mission Conference,

ORGANIZED IN NEW ORLEANS

BY BISHOP THOMSON,

DECEMBER 25th, 1865.

Immediately on the arrival of Bishop Thomson in New Orleans, the practicability of organizing an Annual Conference in the Mississippi Department was fully discussed, and after much reflection and prayer, the Bishop determined to organize the Conference. The interests of the work demanded that such a step should be taken, and it is not doubted that the future results will demonstrate the wisdom of this episcopal action. Both the convenience of the time, and the historical associations which the day recalled, pointed to Christmas as the most fitting time for this important movement. The day was lovely, for the rigor of winter had relaxed into the mildness of spring. To those whose minds were occupied with thoughts other than those of solemn responsibility, the walk to the church would have been replete with delight, but the gravity of the occasion and the responsibility of the contemplated movement were such as to seal the lips and withdrawattention from the outer world. Silently we threaded the narrow streets leading to Wesley Chapel, where for years the colored Methodists have worshipped the living God. The announcement of the Conference had called together a large congregation of blacks, whose curiosity had been awakened thereby. Ascending the high and narrow pulpit, the Bishop began the religious exercises by reading the 10th chapter of 2nd Corinthians: the 204th hymn was then sung, and after prayer by the Bishop, he addressed the audience in substance as follows: "I am authorized to organize a Conference in New Orleans under circumstances which [illegible] I do hereby recognize the following brethren as members: J. P. [illegible], Joseph Welch, Nelson L. Brakeman and William M. Henry, elders, and H. G. Jackson, deacon." He then referred to the origin of our church, its present prospects and power, and exclaimed "What hath God wrought! A year ago about this time I organized a conference in Hindoostan and now I am on this the opposite side of the globe to organize a conference here; thus our church extends her arms around the world. On my return from India, I met Bishop Janes in London, and in Christian affection and gratitude to God we embraced each other. He was on his way to the East, to Switzerland and Norway, and I on my way to the West, to meet my brethren on the upper Mississippi. But what i sour design in coming hither? It is not to oppose other churches. They have their mission to attend to and we

have ours. But why do we come here? 1. We have the means to do good, and this vast field invites our labor. 2. We should aim to strengthen the Government and this will follow the union of the churches of this country. 3. We come to you, the colored people of the South, who were separated from us in '44. The opportunity is now offered you to return. Our white brethren may not desire us, but you do. You welcome us. We come to you because you are many and will need our care and help. You are destined to be a rich and intelligent people and your rising power should be made subservient to some benign end."

Rev. Dr. Newman then read from Bangs' History of the Methodist Episcopal Church, an account of the organization of the Christmas Conference of 1784, which was naturally suggested by the day on which we met. The coincidence seemed complete. It was the repetition of Ecclesiastical History.

First Days' Proceedings.

On motion, J. P. Newman was elected [illegible] and W. M. Henry his Assist- [illegible] owing committees were [illegible]

[illegible] Worship, H. G. Jackson [illegible] oss.

[illegible] Education N. L. Brakeman.

[illegible] Sunday Schools, W. M. Henry.

[illegible] Missions, J. P. Newman, N. L. [illegible] man and H. G. Jackson.

Statistics, W. M. Henry.

The 11th question was then taken up and the characters of the following brethren were examined and passed: J. P. Newman, N. L. Brakeman, Joseph Welch, W. M. Henry and H. G. Jackson.

Question 13th was then taken up. What is the number of churches, etc.

Answer—Members 2216, Probation- [illegible] s 476, deaths 64, local preachers 13, baptisms, adults, 145, infants 272, number of churches 5, value of church property $47,000, Sunday schools 9, officers and teachers 95, scholars, 1386, volumes in library 1476.

The following colored persons were elected to local deacons' orders: John Goodwin, Sam'l Osborn, J. M. Bryant, Thomas Kennedy, S. M. Small, David Dibble, Hardy Ry[illegible] Murrill, Emperor Williams, Henry Green, Anthony Ross, Scott Chinn, David Ennis, and John Campbell.

First question was taken up Who are admitted on trial?

Answer—James M. Bryant, Samuel M. Small, Thomas Kennedy, Samuel Osborn, David Dibble, William Murrill, Hardy Ryan, Emperor Williams, Henry Green, Anthony Ross, Scott Chinn and Richard K. Diossy.

The committee on public worship reported that Rev. Dr. Newman would preach the sermon at the ordination of of Deacons, on Tuesday morning December 26th; Rev. N. L. Brakeman would preach in the evening, and that on Wednesday morning preceding the ordination of Elders, Bishop Thomson would preach.

Second Days' Proceedings.

The Conference met pursuant to adjournment. The opening religious exercises were conducted by Rev. N. L. Brakeman. Recommendations for elders' orders were called for, and the following persons having been duly recommended, were elected: A. Ross, H. Green, and Scott Chinn, colored. The The case of H. G. Jackson, a deacon of the second year, was called up. The Bishop having decided that he was eligible to elders' orders, and the committee having reported his examination satisfactory, he was elected. Richard K. Diossy, late of the M. P. Church having been duly recommended by the Fourth District Church Quarterly Conference, presented his parchments, and the Conference being satisfied with them, he was recognized as an elder in the M. E. Church, he having taken the ordination vows of the church.

J. P. Newman called the attention of the Conference to the resolutions of the General Conference on the Centenary of American Methodism, and, on motion, the Conference provided for a memorial sermon to be delivered at its next session and appointed the following Centennial Committee: G.W. Ames, L. B. Whitmore, John Jones, laymen; J. P. Newman, and A. Ross preachers.

The following list of appointments was then handed by the President to be recorded in the minutes.

Rev. J. P. Newman..... Centenary Sermon.
N. L. Brakeman .....Missionary Sermon.

COMMITTEES OF EXAMINATIONS.

To examine candidates for local Deacons' orders and Local Elders' orders and for admission on trial.—The Presiding Elders

For the 1st year—Henry G. Jackson and J. P. Newman. 2d year—Joseph Welch, W. M. Henry. 3d year—N. L. Brakeman, H. J. Jackson. 4th year—J. P. Newman, Joseph Welch.

17th question taken up. Where and when shall our next conference be held?

Answer.—At New Orleans.

The Pastor of the First St. M. E. Church, invited the Conference to hold its next session in that church and the Conference accepted the invitation.

REPORT OF THE COMMITTEE ON EDUCATION.

To the Members of the Mississippi Mission Conference of the M. E. Church.

Dear Brethren—Your Committee on Education beg leave to make the following report:

Believing that our success, as a Conference, depends largely upon the intelligence of our people, we would call special attention to the importance of the subject. The Missionary Board at New York having appropriated a large [illegible] for this purpose, we recommend [illegible] of a Biblical Institute under the Constitution:

[illegible] OF THE THOMSON BIBLICAL INSTITUTE.

[illegible] that on the 25th day of December the members of the Mississippi Mission Conference, have organized and established a Biblical Institute for the education of colored ministers of the M. E. Church, and have adopted for its government the following Constitution:

CONSTITUTION.

ARTICLE I.

This Institution shall be known as the Thomson Biblical Institute of the M. E. Church.

ARTICLE II.

This Institution shall be located in the city of New Orleans, and it shall have and enjoy succession by its corporate name forever. It shall have power to purchase, hold, receive, sell, transfer and convey under its corporate name, every species of property, both real and personal, which may be given or bequeathed to it for educational or other purposes, and to make and establish such By-Laws for its Government as may be necessary and proper.

All notices, citations and legal processes affecting its interests shall be served on the President or Secretary of the Board of Trustees.

ARTICLE III.

A Board of Trustees shall be elected by the Annual Conference to conduct the business of the Institute, who shall exercise all the corporate powers of the same and who may authorize their officers so to do.

This Board of Trustees shall continue in office at the pleasure of the Conference and shall be composed of not less than five nor more than nine persons, a majority of whom must be members of this Conference and shall constitute a quorum.

ARTICLE IV.

The Board of Trustees shall annually elect its own officers, consisting of a President, Vice President, Secretary and Treasurer. In case of a failure to hold an annual meeting or to elect thereat, the officers shall hold over until their successors are elected.

ARTICLE V.

Sec. 1. It shall be the duty of the President to preside at all meetings of the Board, to call special meetings, at the request of two or more members; to draw orders upon the Treasurer as the Board may direct, and to discharge all other duties pertaining to his office.

Sec. 2. It shall be the duty of the Vice President to discharge all the duties of the President in his absence; and in the absence of both President and Vice President, a presiding officer shall be elected pro tempore.

Sec. 3. It shall be the duty of the Secretary to make and preserve a record of the proceedings of the Board and to conduct its correspondence.

Sec. 4. It shall be the duty of the Treasurer to take charge of the funds of the Institute, giving such bonds for the security of the same as the Board may require. He shall disburse funds only upon the order of the President, and shall make to the Board and to the Conference an annual report of the finances of the Institute.

ARTICLE VI.

It shall be the duty of the Board of Trustees to elect all teachers employed in the Institute, and to fix the salaries of the same.

ARTICLE VII.

Such persons only shall be received as students in this Institute as have already acquired the rudiments of an English education, are members of the M. E. Church, give satisfactory evidence of their determination to devote themselves to the work of the ministry and are recommended by a Quarterly Conference. Students may each receive such assistance from the funds of the Institution as the President of the Institute may direct.

ARTICLE VIII.

The course of study prescribed in our Book of Discipline, with such additions or modifica-

...as the Faculty may deem proper, shall be ...course pursued in this Institute.

ARTICLE IX

The annual meeting of the Board of Trus... shall be held on the first Tuesday of Decem... of each year.

ARTICLE X.

On recommendation of the Board of Trus...s or of this Conference, this constitution ...y be altered or amended by a two-thirds ...te of the Conference.

We beg leave also to present the following ...solutions:

Resolved, 1. That, as a conference, we apply ...the Centenary Committee for an appropria...n of $50,000, for the endowment of the ...stitution above named.

2. That we heartily commend the Freedmen's ...reau for the zeal and energy with which it ...s labored in the cause of education for the ...edmen in this department, and congratulate ...upon the marked success which has attended ...l labors.

3. That we urge upon ministers and mem...rs within the bounds of this Conference the ...portance of attending dilligently to the sub...ct of education and seeing that their children ...tend school whenever it is practicable.

4. That each member of the Conference be ...requested to preach annually at least one ser...mon on education to each of his congregations, ...and call the special attention of pious and prom...ising young men to our Biblical Institute.

All of which is respectfully submitted.

N. L. BRAKEMAN, Committee.

On motion, the conference proceeded to elect trustees for the Thomson Biblical Institute and the number having been restricted to five, the following persons were chosen by ballot: J. P. NEWMAN, N. L. BRAKEMAN, H. G. JACKSON, R. K. DIOSSY, and G. W. AMES.

ORDINATION OF LOCAL DEACONS.

After the ordination sermon by Rev. J. P. Newman, twelve colored men stood before the altar to be ordained deacons in the church of God. The number suggested the twelve apostles. In his quiet manner, Bishop Thomson, proceeded with the ordination service, while the whole audience, composed of whites and blacks, were affected, some to tears some to shouts.

The following document was handed in by the President of the Conference to be recorded in the minutes:

"This is to certify, that on the 26th day of ...ember, 1865, I ordained the following breth... Deacons at the session of the Mississippi ...ission Annual Conference, held at New Orleans, La., viz: John Goodwin, James M. Bryant, Thos. Kennedy, Samuel Small, Samuel Osborn, Hardy Ryan, Wm. Murrill, Emperor Williams, Henry Green, Anthony Ross, Scott Chinn, David Ennis, and John Campbell.

E. THOMSON.

Dec. 26, 1865.

On motion, by N. L. Brakeman, it was resolved, that the Conference take measures to procure a photograph of this body, which was carried, and a historical picture was produced which thousands will look upon with wonder and delight.

Third Days' Proceedings.

Wednesday morning the Conference met pursuant to adjournment. The minutes of the preceding day were read and approved. According to previous arrangements, at 9 A. M. Bishop Thomson preached from 1st Cor. 2; 1, 2, after which the elders were ordained. The above sermon was appropriate, pungent, eloquent and in every way worthy the christian scholar and the high office which he holds in our church. The ordination service was noticeable from the fact that the candidates were three colored brethren and one white brother. There they stood side by side, before the same altar, and the ...ds which were laid upon the ... placed upon the heads of ... Was not this the commer... new era in the South?

Immediately succeeding ... tion of the elders, the atten... Conference was called to the importance of a church paper to be published in New Orleans; whereupon, it was moved that the presiding elders and preachers of this Conference act as agents for the N. Orleans Advocate, and that they are hereby requested to cordially co-operate with the Publishing Committee in procuring subscribers and advertisements for the same.

The following document was handed to the Secretary of the Conference to be recorded in the minutes:

This is to certify, That on the 27th day of December 1865, I ordained in the city of New Orleans the following elders, viz: Henry G.

..., Anthony Ross and Henry Green.
E. THOMSON.

he Committee on Missions reported following appropriations:

Orleans District, ...$7,400
sas District, ...2,800
sippi District, ...2,300
District, ...2,600

trustees of the Thomson Biblical te made the following report, was accepted and adopted:

OFFICERS OF THE BOARD.

President. J. P. Newman.
Vice President, R. K. Diossy.
Secretary, H. G. Jackson.
Treasurer, G. W. Ames, Esq.

FACULTY.

. J. P. Newman, D. D., President and sor of Pastoral Theology.
H. G. Jackson, A. M. Professor of Lan- and Systematic Theology.
R. K. Diossy, Professor of Belles Let- Church History.
. L. Brakeman, Professor of Biblical and Church Polity.

following resolution was then and adopted:

ved, that in order to acquaint all peo- our object in forming our Annual Con- in this part of the country, at the ime, and that they may know the which it is done, the Secretary be to furnish the N. O. Advocate with a full, of Bishop Thomson's opening to be published as a part of the f the Conference."

llowing resolution was offered . N. L. Brakeman, and then :

ved, that the following be the order ing the Annual Sermons at our next The Missionary Sermon to be on the first night after the opening of e. And the Centenary Sermon on the y of the Conference, in open session ck A. M.

ommittee on the State of the submitted their report which pted:

mbers of the Mississippi Mission Confer- ence:

BRETHREN—Your Committee on e of the Country present the g as their report:

s, God has ordained civil Government ined obedience to the powers that be, ing us to render unto Cæsar the things which are Cæsar's as well as unto God the things that are God's; and, whereas, the relation of the Church to the country is one of vital importance—the church needing the protection which civil liberty proffers, and civil liberty [in order to its permanancy and prosperity] the morality, justice and christian principles which the church enjoins—and, whereas, we deem it of importance to go forth from this, the first session of our Conference with our position and sentiments on this subject clearly defined, therefore be it resolved,

1. That we hail with joy the return of peace to our distracted and suffering country, that we render thanks to Almighty God for the preservation of the Union of the States, for the remarkable vindication of the principles of self government, for the enlargement of civil liberty among us and for the blessed prospects of our future peace, prosperity, honor and glory as a nation.

2. That we recognize the mission of the church and of the ministry to be one of peace on earth and good will to man, and to spread scriptural holiness over the land, and we hereby declare our unwavering purpose to be men of this one work.

3. That we hereby set our seal of disapproval upon, and warn our preachers and people against following the example of those ministers who, forgetting their true mission and work, lent themselves the willing agents of wicked and designing men; who deserting their pulpits and their appropriate work as messengers of peace and leaving their flocks unfolded and unfed, devoted themselves to creating, fostering and maturing sectional political strife, and armed resistance to the lawfully constituted authorities of the General Government; who boldly staked their character as ministers and the very truth of the Bible and christianity upon the success of their fanatical schemes, thus leaving the churches and the people in the hour of their discomfiture, with a shaken confidence in the very foundations of our Holy Religion.

4. That we counsel the freedmen everywhere throughout the country to banish all erroneous and strong notions, instilled into their minds by impracticable men, concerning their own destiny and the purposes of the Government towards them, not to depend upon the bounty of others but upon their own strong hands for support. Having learned to labor and to wait we exhort them to patient continuance in well doing, for in due time they shall reap temporally as well as spiritually, the full reward of their patient toil and suffering. We enjoin upon them to procure at once employment for the coming year, to remain in the country where their services are most needed, to observe fidelity in their contracts, to be diligent in business, and to lead quiet and peaceable lives in all Godliness and honesty. And we say to the Government and the country, that by the intelligence we shall labor to disseminate among this people, the morality we shall enjoin upon them, and the influence for good

which we hope to exert over them, we shall endeavor to demonstrate to all that "Godliness is profitable to all things, having the promise of the life which now is and of that which is to come."

5. That we heartily endorse the following special directions authorized by Bishop Thomson:

"Our missionaries will go in the spirit of their Divine Master, and devote themselves to preaching Christ and him crucified. They will be men of prudence as well as of zeal, and will be advised to disown party conflicts, avoid personal strife, eschew sectarian controversies and adopt the ancient motto, "The friends of all, the enemies of none!" While directing their prime and chief attention to the salvation of men by proclaiming the fundamental principles of the gospel, they will doubtless have opportunites of benefitting the bodies as well as the souls of men; they will find occasion for inculcating industry, economy and frugality, and will certainly promote peace and order by urging upon the emancipated a cheerful obedience to law and a patient waiting for those civil rights to which they aspire. We trust they will succeed in raising up churches that shall be thoroughly evangelical in principle and liberal in spirit, while they are loyal to our excellent and beneficent Government, and true to the kingdom of God."

N. L. Brakeman,
Chairman of Committee.

The following resolution was then offered and adopted:

Resolved, that the thanks of the Mississippi Mission Conference are hereby tendered to the trustees of Wesley Chapel for having so kindly permitted us to occupy their church during this the first session of our Conference."

The Conference resolved to adjourn after the usual religious services and the reading of the appointments. The minutes of the Conference were then read and approved.

Appointments.

New Orleans District, J. P. Newman, P. E.
Ames Church, New Orleans, H. G. Jacks[illegible]
Fourth District Church, New Orleans, W. [illegible] Henry.
Wesley Chapel, New Orleans, A. Ross.
Marais Street Church, New Orleans, Scott Chinn.
First Street Church, New Orleans, Hen[illegible] Green.
Ursulines Street Church, New Orleans, to be supplied.
Greatman Street Church, New Orleans, to be supplied.
St. Mary's Street Church, New Orleans, to be supplied.
Jefferson City and Carrollton, Emperor [illegible] liams.
Madisonville to be supplied.
Baton Rouge, Hardy Ryan.

Opelousas District, La., R. K. Diossy, P. E.
Franklin and New Iberia, T. Kennedy.
Thibodaux and Houma, William Murri[illegible]
Alexandria, S. M. Small.
Donaldsonville and Napoleon, J. M. Bryan
Opelousas to be supplied.
Natchitoches, to be supplied.
Shreveport, to be supplied.
Monroe, to be supplied.
Lafourche, to be supplied.

Mississippi District, N. L. Brakeman, P. E.
Vicksburg, Natchez, Grand Gulf, Port Gibson, Brandon, Yazoo City, Canton, Pri[illegible]
Greenville and Granada, to be supplied.

Texas District, Joseph Welch, P. E.
Galveston, Sam'l Osborn.
Houston, David Dibble.
San Antonio, to be supplied.
Austin, to be supplied.

PROCEEDINGS OF THE SECOND SESSION

OF THE

Mississippi Mission Conference.

SECOND YEAR.

First Days' Proceedings.

The Mississippi Mission Conference opened in the First St. M. E. Church, New Orleans, Thursday, Dec. 13, 1866, at 10 o'clock A .M., Bishop Matthew Simpson presiding. The Bishop opened the session by reading a Scripture lesson, after which he announced the hymn commencing:

"I love Thy Kingdom, Lord."

Earnest prayers were then offered by Rev. A. Ross and Rev. Mr. A. Brown.

Bishop Simpson then addressed the Conference in substance, as follows:

I desire to express the great satisfaction I feel in meeting the members of this Conference. The communion of saints is a doctrine of our Church, and the truth is particularly precious to the ministers of Christ. To-day we commune together, and our fellowship is sweet. The circumstances surrounding us are peculiar. Your Conference is in its infancy, and occupying a section of our country from which we were excluded for years, you form, as it were, a frontier-post—a fort on the borders of Zion. But Providence designs that it shall be a great centre of power. Great responsibilities are laid upon you. The Church here is to be shaped by you; for you is a moulding influence.

The times in which we live are of no ordinary character. God seems to come nearer to earth than formerly, and He is present in the vast movements of the hour. Bad men think so and have confessed it. In times of trial we need God near us, and you have experienced the consolations of His grace. The day in which we live calls for pious, laborious ministers; it therefore becomes you to be prepared for your work. Consecrate yourselves anew to God and aim to be holier than ever and preach better than ever in the past. Your great mission is to do good to others. Labor to instruct the ignorant, revive the indifferent and raise the fallen.

I congratulate you on the success of the past year. Six years ago you could not have held this Conference here; but the Lord has brought about great changes. Take courage, therefore, and go forward. Remember, that the God of our fathers is your God, and the Spirit which inspired them is the same that now animates you. You may shake the earth by your preaching. In attaining a result so grand your faith may be tested, but God will open the way for your triumphs. In encountering difficulties you should not count your lives dear, but display the spirit of the hero, of the martyrs, of your Master. To you, and to the Church at large, this is a memorable Conference. With this, its second session, we commence the second century of American Methodism. You should make the in-coming century glorious by deeds worthy of your calling. Labor, therefore, that the South may be redeemed and that here the victories of the Cross may be many

The above brief but timely remarks were listened to with evident attention and sensibly affected all present.

On the calling of the roll, the folllowing members answered to their names: J. P. Newman, N. L. Brakeman, W. M. Henry and A. C. McDonald.

On motion, Rev. Dr. Newman was elected Secretary, and Rev. W. M. Henry appointed his assistant.

On motion it was resolved that the Conference meet each day at 10 A.M. and adjourn at 3 P. M.

The following Conference Committees were chosen:

Conference Stewards.— A. C. McDonald, R. K. Diossy, Henry Green.

On Public Worship.—J. P. Newman, W. M. Henry, A. Ross.

On Education.—J. P. Newman, N. L. Brakeman, H. Green.

On Sunday Schools.—R. K. Diossy, H. Ryan, S. M. Small.

On Missions.—The Presiding Elders.

On Temperance.—N. L. Brakeman, A. C. McDonald, E. Williams.

On State of the Country.—J. P. Newman, N. L. Brakeman, A. Ross.

On Religious Condition of the South.—A. C. McDonald, W. M. Henry, S. Chinn.

On Church Statistics.—R. K. Diossy, E. Williams, S. Chinn.

On Auditing Conference Accounts.—A. C. McDonalb, W. M. Henry, E. Williams.

On Church Extension.—N. L. Brakeman, R. K. Diossy, A C. McDonald.

Rev. Bro. Brown, of the Cincinnati Conference was introduced.

The Second Disciplinary Question was taken up. Who remain on trial?

Rev. R. K. Diossy, gave an account of the work on his district, which is the Opelousas. He said:

"We have now 6 circuits, 5 missions, 1,617 members, 341 probationers, 19 local preachers. There have been 9 deaths. 188 adults and 108 children have been baptized. We have 5 churches, probable value $12,075; collected for Miss. Society, $26.30; S. S. Union, $9.35; Bible Society, $11.50; No. of sunday schools, 9; officers and teachers, 24; scholars, 584; vols. in Library, 111; Advocates taken, 34; conversions, 183; total money raised, $2,524.

Referring to the difficulties of his work, he spoke of the opposition from the whites and especially from the ministers of the Methodist Church, South. The latter had joined hand in hand with the preachers of the African Methodist Church to oppose the mission of our Church to a long oppressed people. He alluded to the domestic condition of the Blacks; that he had found many who were living together as man and wife, but who had not been legally married, and that when such persons were members of the Church, he had excluded them from the Lord's Supper until they were properly united in marriage.

Rev. Bro. Diossy, having joined the Conference a year since on trial, and having come to us an ordained elder from the Protestant Methodist Church, the Bishop instructed the Conference that, by vote of the Conference, Bro. Diossy could be received in full, and he was so received.

As the name of each candidate was called, the Bishop requested each preacher to represent his field of labor; and although this was a slight departure from established usage yet the effect was excellent. In his own peculiar way, each preacher gave his experiences and observations of the past year, and the addresses by our colored brethren, especially, were very interesting. Anthony Ross, of Wesley Chapel, said, that he had 1,500 members, 60 happy converts, 200 sunday-school scholars, a flourishing day school, an asylum for their aged and infirm members, and that by the blessing of the Lord "we are going up." Henry Green, of First street, remarked that they had a "big pull back on the 30th of July last, but they now have a pull the other way." They have 450 members, 50 converts, 283 sunday-school scholars, and a new school house which has cost $600. Scott Chinn was full of native humor. He reported 700 members, and a congregation which is too large for his church. During the year he had labored successfully among the Creoles who are mostly catholics, of African descent, and whose language is a mixture of French and Spanish. He had seen many of them throw away their rosaries or beads and come to Jesus. Although citizens of the enlightened city of New Orleans, yet they know but little of Christianity. In their religious delight they declare that they like our "*American God*." When once awakened

they are speedily converted. God talks to them plainer than to the whites. We have got them by the hand and we may expect large success among them.

Emperor Williams gave a touching account of the burning of his churches at Carrollton and Jefferson City, about the time of the July riots. His people had contributed of their hard earnings with which, added to a missionary appropriation, they had erected for themselves houses of worship, but at midnight some unprincipled wretch had applied the torch of the incendiary. But his object was defeated in part, as the buildings were amply insured. Yet it is hoped that the incendiary will soon be brought to justice.

Samuel Small said that he had traveled from Alexandria to Shreveport and everywhere found the people ready to receive him. At the former place he gave $300 for a church lot 106ft. square on it had erected a temporary building which is not now large enough for his congregation. He has now 100 members, 60 converts, 70 sunday school scholars and a flourishing day school.

Under the head of the 10th question of the discipline—Who are the Elders? Rev. Dr. Newman and Revs. Brakeman, McDonald and Henry, severally, spoke on the labors of the past year, and reported considerable progress.—Mr. Brakeman had had the supervision of the State of Mississippi, and had traveled during the year over 8,000 miles, preached over 200 sermons, delivered over 100 speeches and addresses to week-day and Sabbath schools and other assemblies, and built 9 churches and 3 parsonages, and obtained 363 subscribers for the *N. O. Advocate*. He reported the following statistics:

No. of members, 1,811; deaths, 16; probationers, 390; local preachers, 27; adults baptized, 115; children baptized, —; churches, 9, probable value, $27,—; parsonages, 3, probable value, $1,500; sunday schools, 9; officers and teachers, 54; S. S. scholars, 1,155; vols. in libraries, 200; Advocates taken, 87; collections, 285; total money subscribed for all purposes, $4,240.

On motion the Conference fixed the time and place for the Conference ser-

Missionary Sermon by Rev. N. L. Brakeman, First Street Church, 15th inst. at 7½ P.M.

Centenary Sermon by Rev. Dr. Newman, at Wesley Chapel, on Sunday at 3 P. M.

Conference adjourned at 3 P. M.

Second Day's Proceedings.

Conference met pursuant to adjournment, Dec. 15, at 10 A. M., Bishop Simpson in the chair. The religious services were conducted by Rev. Dr. Newman and Rev. Hardy Ryan.

The roll was called and the minutes of the previous session were read and approved.

On motion, A. C. McDonald, W. M. Henry and E. Williams were appointed Conference Auditing Committee. By resolution, the Secretary of the Conference was requested to purchase a journal in which to record the proceedings of the Conference, and a collection of $11.50 was taken for the object.

The question "Who remain on trial?" was resumed. The following persons gave an account of their work and were continued on trial: Hardy Ryan, Wm. Merrill, James M Bryant, Samuel Osborn and David Dibble.

Dr. Eustis of the Congregational Church was introduced to the Conference.

Bishop Simpson, Dr. Newman and Rev. N. L. Brakeman, made remarks on the opposition which our ministers have experienced from the African M.E. Church in the South, and on the firm and christian manner in which we should act under such circumstances.

On motion, the following resolutions were adopted:

Whereas, the Rev. H. G. Jackson, formerly a member of this Conference and pastor of the Ames M. E. Church, in N. O., was one of the victims of the riots of July 30, in this city, and whereas, in consequence of the wounds he received on that day, he was compelled to return to the North, therefore,

1. *Resolved*, That the assualt on our beloved brother and fellow-laborer, on that day, was wholly unprovoked on his

part, and that we thereby condemn the same as such.

2. *Resolved*, That we deeply regret that our dear friend and co-worker, has been compelled to leave us; we will however, cherish his memory and cease not to offer up our prayers for his future good.

3. *Resolved*, That a copy of these resolutions be transmitted to Brother Jackson.

On motion, Rev. W. M. Henry was elected Treasurer of the Conference.

The following resolutions were offered by Rev. N. L. Brakeman, and unanimously adopted.

1. *Resolved*, By the members of the M. Conference, that we hereby express our satisfaction at the manner, spirit and ability with which the *New Orleans Advocate* has been conducted, and that we hereby pledge to it, our sympathy and material support for the coming year.

2. *Resolved*, That wherever among the families of our people there is one who can read, we will urge upon them the importance of taking the *New Orleans Advocate*.

3. *Resolved*, That the members of this Conference shall present the claims of the *New Orleans Advocate*, and call for subscribers on the first Sunday after reaching their charges.

The above resolutions were warmly and eloquently advocated by Bishop Simpson, and the Rev. Messrs. Brakeman, Ross, Chinn, Green, Small, Williams, Merrill, Baker, Thompson, Holmes and Jackson.

Judge Ames was introduced to the Conference.

Committee on Church Statistics called for reports from the several charges. Conference adjourned at 1:45 P. M.

Third Day's Proceedings.

Conference met at the usual hour. Bishop Simpson in the chair. Minutes of the preceeding day were read and approved.

Rev. Dr. Kirk of Boston, Mass., was introduced and addressed the Conference in substance as follows :

I am pleased to meet you here Although of differnt churches, we are fighting for the same Master. You know that in an army there are many regiments ; they may not be a like as to numbers, the color of their uniform, or the number of their buttons, but they are engaged in a common cause. You remember the twelve tribes of Israel. They had different names and localities but they belonged to the same God. So with us. Old things are passing away; and all things are becoming new. Your race is coming up. You remind me of the early Christian Church, when there were African Bishops, and we shall have them again. I liked the brother's prayer this morning, because there was no bitterness in it towards those who have been your oppressors. You can rise without feeling bitter towards them. I love the Savior's illustration of the vine, and no matter whether the vine grows in the North or in the South the sap is the same. I have a vine in my garden at home, and I have often taken the microscope and looked at the vine and I have seen how the branch grows into the vine and the vine into the branch. But I have also seen the little bugs there which destroy the connection between the branch and the vine. Look out for the little foxes which destroy the vine.

Remember that the closet is the place to get strength. Without this you will be weak as rags. To be strong in the closet is to be strong in the pulpit. When an eminent minister was asked to send a message to some young ministers, he said, "Tell them to remember, that every soul is a dying soul. Try to impress souls for eternity. Time is short. Your work is hard, but God is your strength.

Rev. Mr Palmer also addressed the Conference.

The Bishop then called for recommendations for Local Deacons' orders when the following persons were duly elected :

From the Mississippi District, Thos Anderson, Miles Proctor, Robert Coleman, Thomas Brown, Lev Baker, William Holmes, George Dobson, Talbot Gibbs, Anthony Williams, Winds

Butler, Jr., F. Fenner and Moses Adams.

From the Opelousas District: Edward Jackson, Leopold Bebolet and Ebenezer Hayward.

From the New Orleans District: Robert Hodge, Eugene P. Royal, and James Hayward.

Rev. R. K. Diossy, recommended S. M. Small for Elders' orders, but he having been a Deacon on trial in the Conference but one year, he was declared ineligible.

The Committee on the Religious Conditions of the South reported, and after an able and lengthy discussion, the report was amended, adopted and ordered to be published:

REPORT OF THE COMMITTEE ON THE RELIGIOUS CONDITION OF THE SOUTH.

The Southern Church exhibits in a striking manner the effects of an erroneous civil polity, and of the adverse influences which have gathered under that system. The great crime of slavery, setting its dark seal on all the institutions of the South, blighting its prospects and clogging all the wheels of progress, has, in a special manner, left [illegible] in on the morals, the teach[illegible] of the churches formed [illegible] influence. In itself a [illegible]rker than pen can [illegible] paint, it has low[illegible]n where it has [illegible] social and public [illegible]pted to a large de[illegible]forms of christianity. [illegible]quiry into the condition [illegible]n churches reveals the sad [illegible] that to a great extent they have [illegible]st the purity, spirituality and moral [illegible]wer which should mark the Church [illegible] Christ and have lamentably failed of [illegible]pplying to the people the purifying [illegible]fluence of an unadulterated gospel.— [illegible] too great a measure the light has [illegible]come darkness, the fine gold has been [illegible]rned, the power of a pure christiani[illegible] has been lost, and the sad effects are [illegible]en in the ignorance and persecuting [illegible]irit so extensively prevalent, and in [illegible]e fearful intemperance, profanity and [illegible]suality abounding throughout the [illegible]uth. There is evidently a great work [illegible] be done in this region by our church; a work that no denomination now in the field is effectually doing or can do, and a work which must be done or this vast, productive region will become a moral desolation and a scourge to the nation. And yet there seems little hope of being able immediately to accomplish much for the white population. They are for the most part hostile to our movements. The ministry especially are exceedingly embittered against us, and though unable or unwilling themselves to lead off in measures essential to the moral and religious elevation of the people, are utterly opposed to receiving any aid from us in the work of lifting up the standard of righteousness in these moral wastes.

But while the door to the whites is to a certain extent closed, there is a field of rich promise, and which, for the present, will tax the full energies of our church, opening among the freedmen of this land. The religious destitution among them is very great. Long cut off from access to the Word of God; debarred by cruel laws from learning to read it for themselves; their own preachers, though called of God, forbidden by an oppressive proscription to exercise the functions of the christian ministry, taught by white ministers to yield to the immoralities of an accursed institution, accustomed to the blasphemy which taught that God has yielded his sanction to the vilest system of human iniquity, we may almost wonder that, under the pressure of wrong, they did not yield to despair, and in their sad night of sorrow give up the gospel hope. It was unavoidable that much ignorance and immorality should prevail among their people, and that of those who embraced christianity the pure standard of gospel morality should be reached by comparatively few.

By a wonderful Providence all this people are now accessible to gospel effort The clouds which so long hung above them have been scattered, and rejoicing in their new found liberty many of them are realizing their obligations to that Being who has interposed in their behalf. While so large a portion of the white people turn from us in bitter scorn, *they* gladly welcome our efforts. No agency that can now reach

them seems in all respects so well adapted to their wants as the Methodist Episcopal Church.

Other denominations, however, are not idle. The African M. E. Church is putting forth all her strength and has preferred her claim for exclusive possession of this field. Willingly admitting, as we do, their full right to do all they can to meet the great emergency, neither they nor we should be blind to the fact that by no possibility of effort can they accomplish one twentieth of the work necessary to be done. They are deficient in the men, the means, the educational facilities, and, as we fear, the proper stringency of moral requirement, the self-sacrificing zeal and untiring labors so essential to pioneer work. A mountain of ignorance is to be lifted, the iron bars of prejudice made to yield, an impetuous torrent of vice rolled back and a whole race lifted to the heights of christian manhood. Utterly inadequate of themselves for such a work we regret to add, as an additional source of disability, the identification sought by that church with the M. E. Church South, and their disposition to unite with the bitterest enemies of their race in opposing a liberty-loving church and placing themselves in array against the very measures which, under Divine Providence, secured to the colored people the boon of emancipation. They have, with deliberate choice, placed themselves with the relentless foes of their people and thus invite the doom of churches that have been false to civil and religious liberty.

The M. E. Church South still proclaims herself the best friend of the colored race, and is making renewed efforts to retain them within her fold.—Impelled by the action of our own church, the late General Conference so far yielded its prejudices as to recommend the licensing of Local Preachers and even proposed under certain circumstances their elevation to orders. We rejoice at this, as we do at every advance step in the path of progress, but that church has not yet placed herself where she can command the confidence and support of the freedmen.

More powerful than either of the organizations named, more sagacious in her plans, more thorough in organization, more determined in purpose, more energetic in action, more crafty in measures and richer in money than all the Protestant Churches combined, is the Roman Catholic Church. It is no secret that the Romish Hierarchy is resolved on an earnest and general effort to offset the waning power of that church in the Old World by vast acquisitions in the New. Strangely indifferent to the condition of the black man as a slave her shrewd leaders are profoundly earnest to avail themselves of his full power when free. That church is directing her mighty machinery to tell on the colored people. She will establish schools, aid the poor, visit the sick, take care of the orphan, inculcate her peculiar dogmas, and display to full advantage all her imposing ceremonies. But, alas, with all these she is too sadly destitute of piety, too far astray from evangelical christianity to be trusted with this work.

The agency that is to elevate the freedmen must furnish not only schools for their children, asylums for their poor and orphans, and assistance and encouragement to industry, but a pure form of christianity. What t[illegible] first of all is a present [illegible] salvation through the [illegible] pure gospel of Chris[illegible] the Bible standard [illegible] holy living. In [illegible] in their history Go[illegible] ing the hearts of [illegible] vital and working ch[illegible] their help Without s[illegible] way of evangelical effort by a [illegible] the M. E. Church presents, as we think, greater encouragement to the freedmen than any other church in the land. God has blessed her with abundant wealth, a numerous membership, a zealous ministry and with great evangelical power. The present is her great centennial year. When looking back over the past, recounting the mercies received, reviewing her triumphs and uttering her notes of thanksgiving, she turns to the future, and casting her eye over the broad field prepares for still higher efforts. By a grand coincidence, just as the morning drum of the new century sounds the long roll that calls to the

last great moral fight which is to win the world for Christ, there is suddenly spread before us as by special interposition a vast region from which the rod of the oppressor has just been lifted.—That field invites our occupation, and to it, fresh from the glory fields of the past, American Methodism is hastening. She gives of her men and her money and sends with them her wishes and her prayers. To the freedmen her coming is as the dawn of light, the trump of a glad jubilee and the herald of a brighter era.

We would offer for adoption the following resolutions:

1. *Resolved*, That in the pressing necessities of the freedmen and the wonderful and sudden opening to the M. E. Church of a vast field for her operations we discern the finger of Providence pointing out the path of duty; and in the ample means and peculiar adaption of our church to this pioneer work we have a clear manifestation of the propriety and necessity of her taking the lead in religious movements in the South.

2. *Resolved*, That in the great issue between Protestantism and Catholicism upon this continent we owe it to the christianity of our land to contribute our full share toward the education and general elevation of the freedmen, and that as a means to this end we most cordially commend and will heartily cooperate with the Freedman's Aid Society of the M. E. Church.

Respectfully submitted,

A. C. McDonald,
W. M. Henry,
Scott Chinn.

Rev. Dr. Newman, President of the Thomson Biblical Institute submitted the following report:

REPORT OF THE THOMSON BIBLICAL INSTITUTE.

The Thomson Biblical Institute was organized by the Mississippi Mission Conference at its first session, held in the city of New Orleans, Dec. 25, 1865. It is specially designed for the education of colored ministers of the M. E. Church, though "color" is by no means a necessary qualification for admission as a student. In accordance with the provisions of the Constitution, a Board of Trustees was elected by the Conference. This Board immediately made the necessary arrangements for putting the institute in practical operation, and accordingly it began its first session on the 16th of January, 1866, since which time it has been quietly but steadily engaged in its appropriate work.

Before proceeding farther with the history of this Institution it may be well to give some more definite account of the nature and plan of its organization.

It is located in the city of New Orleans. Here is to be the great rallying point of our church in the South. There are more colored Methodists in New Orleans now than in any other city on the continent, and the number is rapidly increasing. At no place would the young preachers have so good opportunities for learning the practical duties of their calling as they will have here; and this city is easily accessible from every point in the South.

The Trustees are elected by the Conference, and continue in office at the pleasure of the same. A majority of the Trustees must also be members of the Conference. The Institute is for the education of preachers, most of whom will doubtless become members of this Conference, and it is reasonable to suppose that they will understand its workings best, and feel most interested in its welfare, and therefore it is proper that the Conference should share largely in its management.

Articles VII and VIII, which define the qualifications necessary for admission and the course of study to be pursued, we give entire:

ARTICLE VII.

"Such persons only shall be received as students in this Institute as have already acquired the rudiments of an English education, are members of the M. E. Church, give satisfactory evidence of their determination to devote themselves to the work of the ministry, and are recommended by a Quarterly Conference. Students may each receive such assistance from the funds of the Institution as the President of the Institute may direct.

ARTICLE VIII.

"The course of study prescribed in our Book of Discipline, with such additions or modifications as the Faculty may deem proper, shall be the course pursued in this Institute."

It is intended that the applicants for admission shall, at least, be able to read tolerably fluently; and while the standard must be low at present in order to admit any at all, it is designed to give a more comprehensive interpretation to the exprssion, "rudiments of an English education," in proportion as the advantages of freedom afford to the young colored men opportunities for obtaining knowledge of a general nature elsewhere.

As the special object of the Institute is to educate men for the ministry of the M. E. Church, it is thought proper to require some assurance that they intend to engage in this work. It is also provided that students may receive assistance from the funds of the Institute at the discretion of the President. this provision is absolutely necessary at present, but it is to be hoped that in a few years assistance of this kind will be required by very few, if any. The course of study prescribed by our Book of Discipline is made the basis of that to be pursued in this Institute. Considering the object of the Institute, it is thought that a course of study more practical and at the same time more comprehensive could not easily be formed. A catalogue of scientific studies and classical authors might be more imposing in appearance, but it was deemed best to begin with the more practical departments, and introduce the others when these have been mastered. At present there is great need that the fundamental doctrines of Christianitay should be taught. It is in vain to attempt to give scholastic polish to men who have arrived at mature years without having more than learned to spell out the simple sentences of Holy Writ, but they may be made capable of understanding for themselves and explaining to their hearers the essential doctrines of Christianity. Occasionally one will surpass expectation, and become learned, even after half a lifetime spent in ignorance, but it is useless to make geueral provision for exceptional cases. These individuals will "find a way or make one."

The Trustees of the First street M. E. Church kindly offered their church for the present use of the Institute, and, as above stated, the first session began January, 16, 1866. Only three students were present the first day, but the number soon increased to eight or ten, and has continued about thus until the present. The demand for preachers, occasioned by the rapid increase of the work in the various parts of the Conference has been so urgent that we have been compelled to send out the most advanced of our students, after a very brief training indeed. This constant drain upon the Institute, almost from its very commencement, will account for the small number in average attendance, while it also shows the great necesity for an institution of this kind.

The daily routine has thus far been exceedingly simple. The plan pursued is as follows: A hymn is sung by the class; prayer is then offered, sometimes by the teacher, sometimes by one of the students. After this, the class read their Scripture lesson, consisting of a chapter in the New Testament, and are examined upon it very much after the style of a Bible class exercise in Sabbath school, only more minutely, being required to give the definition of the words used in the text, as well as the general meaning. In this way the class have read the *Gospel of Matthew, the Acts of the Apostles, Paul's letter to Timothy and Peter's General Epistles.*

After the Scripture lesson the Discipline is taken up, and a half hour spent in the examination of some portion of its contents. The design of this is not only that the students may be familiar with our Articles of Religion, General Rules, etc., but also with the plan of Church government and the duties and privileges of the various officers in the Church. Lessons in spelling and writing are also given, and a course of lectures upon the doctrines and evidences of christianity, and also upon Church history and various other departments of knowledge, with which their limited reading has not made them familiar.—The students have, without exception,

made commendable progress, and they certainly fully appreciate the advantages now afforded them through the liberality of the "Old Mother Church."

During the present term which commenced on the 3d day of September last, three additional students have been admitted, making sixteen in all that have received instruction the past year.

In addition to the studies pursued at the first term, instruction has been given in Arithmetic, in Elocution, and in Watson's Biblical Institutes. The proficiency made, especially in the last named text book, is peculiarly gratifying. The students manifest an earnest desire for improvement. When obliged to spend a portion of their time in manual labor some have risen as early as 3 and 4 o'clock in the morning to prepare for their recitations.

In this way much good we trust has been accomplished, but we are convinced that if we intend to meet the demands upon us in this vast region for intelligent ministers we must greatly enlarge the numbers in attendance and give them the necessary means for improvement. We should, if possible, furnish the Institute with increased facilities for executing its mission. Our first efforts, however, should now be directed to obtain suitable students for the ensuing year. This work must devolve mainly on the ministers of our Conferences. We especially need promising young men for students. Those recommended last year were mostly over forty years of age. They have all been willingly received and instructed. We would not debar or discourage middle-aged or even old men from availing themselves of the privileges of the Institute. But we must make provision not merely for the emergencies of the present, but as wise men prepare for the years to come. To meet the great demand of the future we must bring forward our young men that when we shall have acted our part and retired from the scene, the generation that shall come after us shall be ministered to by strong men trained in this school of the Prophets and able to take up and push forward the glorious work we have been permitted to begin. Let us do our duty to the Institute and to the rising young men of the church and we shall thus train a class of ministers that shall *shine* as leaders among the colored people of the South. By this means we shall make the Thomson Biblical Institute a mighty agency in carrying forward the great work we have commenced to a successful and glorious consummation.

We would offer for adoption the following resolutions:

1. *Resolved*, That we heartily commend the Thomson Biblical Institute to the confidence of the preachers and people in the bounds of our work in the South-west.

2. *Resolved*, That our presiding elders be instructed to inquire in each Quarterly Conference for persons suitable to be recommended as students to the Biblical Institute, and that they instruct our people everywhere in the objects of the Institute and the privileges it offers to candidates for the christian ministry.

3. *Resolved*, That all our preachers and people be recommended to seek for the best young men in the church and encourage such as feel called to the ministry and give evidence of capacity and desire for improvement to attend the Institute.

J. P. NEWMAN.

Annual Report of the Treasurer of the Thomson Biblical Institute for 1866:

Institute,	Cr.
By appropriation from Miss. Soc.....	$5,000 00

Institute,	Dr.
To Discount on Appropriation.....	$ 50 00
" Books and Stationery.....	25 05
" Aid given to Chas. Downs.....	41 00
" " " Evans Green.....	160 00
" " " E. Hayward.....	48 00
" " " Dan'l Gregory.....	20 00
" " " Fletcher Chinn.....	138 00
" " " E. Brooks.....	196 00
" " " James Davis.....	200 00
" " " E. Jackson.....	12 00
" " " Jas. Hayward.....	114 00
" " " Eugene Royal.....	90 00
" " " Wesley Johnson.....	40 00
" " " Felix Lander.....	32 00
" " " Chas. Washington.....	20 00
" " " Joseph Gould.....	250 00

For Salary paid Rev. J.P. Newman, DD. 1,000 00

$2,436 05

Balance remaining in Treasury Jan. 1st, 1867.....$2,563 95

GEO. W. AMES, Treasurer.

On motion, the Constitution of the Institute was so amended as to require an annual report to the Conference.

The question, "Who are admitted on trial?" was then taken up and the following persons were admitted: E. P. Royal, John Goodwin, Miles Proctor, Evans Green, Ebenezer Hayward, Thos. Anderson, James Hayward, Edward Jackson, Talbott Gibbs, Joseph Gould, Lev Baker, James Davis, Wm. Holmes, G. E. Brooks.

On motion of Rev. N. L. Brakeman the following resolution was adopted:

Resolved, That hereafter we have an Annual Conference Sermon, at each session of the Conference.

Conference adjourned at 2:45 P. M.

Fourth Day's Proceedings.

The Conference met Dec. 15, at 10 A. M., and at the request of Bishop Simpson, Rev. R. K. Diossy conducted the devotional exercises. The minutes of previous session were read and approved. Rev. W. N. Darnell was introduced to the Conference.

The Bishop placed the following document in the hands of the Secretary to be recorded in the Conference minutes:

I hereby certify that on yesterday Sabbath, December 16th, I ordained as Deacons the following brothers, viz: Thomas Anderson, Miles Proctor, Robert Coleman, Thomas Brown, Lev Baker, William Holmes, George Dobson, Talbott Gibbs, Anthony Williams, Windsor Butler, James F. Fanner, Moses Adams, Edward Jackson, Leopold Bibolet, Ebenezer Haquard, Robert Hodge, Eugene P. Royal, and James Haquard.

December 17, 1866.

M. SIMPSON.

On motion, Dr. Newman was requested to furnish a copy of his able Centenary Sermon for publication in the *N. O. Advocate*.

Bishop Simpson, Dr. Newman, and Rev. Messrs. Diossy, Holmes, Bryant and Ryan, made remarks on the importance of circulating our Church publications.

On motion, it was resolved that the minutes of the Conference be published in pamphlet form, and under the supervision of Rev. Dr. Newman.

Rev. A. C. McDonald moved that Rev. Dr. Newman be a committee to report on the condition of our Orphans' Home in this City; which was carried; whereon the committee submitted the following report and resolutions which were adopted:

REPORT OF THE ORPHANS' HOME.

The tears of a child affected the heart of a queen. O, sweet eloquence of nature! more potent to the heart of Pharaoh's daughter were the tears of the infant Moses than the stern command of her royal father; for though at a glance she saw it was a child of the Hebrews, yet she "had compassion on him."—Far less fortunate are the children in whose behalf we plead. True, they are the offspring of bondsmen, but their parents are DEAD.—No loving Jochabed prepares for them a little ark; no sisterly Miriam watches over the floating cradle of their infancy. But we may be to them what Pharaoh's daughter was to Moses. We can rescue them from early death; we can provide for them a home, and extend to them the advantages of religion, education and industry. And who knows but we may be be God's instrument to raise up another Moses, whose learning, goodness and usefulness shall command the affections of a whole race. Under all circumstances, childhood appeals to our better nature; its helplessness excites our sympathies, its dangers alarm our fears, its future awakens our solicitude. But O, how much stronger are those appeals when they come faom the orphanage of childhood! No mother to love them, no father to protect them, no sister to watch over them. The cries of orphans appeal to us. Will we not heed their cries? Will we not provide for them a home? Will we not fill their hearts with joy, and bless their future with radiant hope?

We who are parents should remember that our precious children may soon be orphans. Then should we "do unto others as we would have others do unto us."

The Orphans' Home Society incorporated in

the city of New Orleans, October 14, 1866. Such an institution, in any large community, is always a necessity, and more especially so in this city, a large portion of whose population has just emerged from slavery into a state of freedom. Poor themselves, the freedmen cannot provide homes for their orphans. These little helpless ones must be cared for by strangers. To do this is pre-eminently the work of the Christian Church. Her duty is plain. She is bound by her faith to provide for the physical comfort and the moral and intellectual culture of homeless childhood. As is the childhood, so is the manhood of a race. Much has been done for the education of the children of the freedmen, and much remains to be accomplished. But what has been done for the orphans of this race just raised to a state of freedom? As a rule, the parents who still live, can and will provide for their offspring, but to whom shall this army of orphans look for food and shelter? Who shall bring them up in the "nurture and admonition of the Lord?" Since the date of the Proclamation of Emancipation thousands of parents have died, and not a few fathers have fell in defence of their country's cause. A few of their parentless children are provided for by the Freedmen's Bureau, but thousands of them are wandering homelessly through our streets, begging their daily bread and growing up in vice and ignorance.

It is the purpose of the Society, so soon as practicable, to purchase a farm and erect thereon such buildings as shall be necessary for the accommodation of the orphans. The general plan for the government of the institution comprehends the instruction of the boys and girls in useful trades; in those branches of knowledge adapted to their capacities, and in the saving truths of our holy religion.

Encouraged by the success of similar institutions, it is expected that these youthful artizans will contribute to the support of the Home.

We have now seventy-five orphans in our Home, and two teachers to care for them. At present the children are living in a section of the Marine Hospital, but a permanent place must soon be secured. A friend of the enterprise has generously donated $10,000 for the purchase of a farm and the erection of the necessary buildings thereon; but to secure this munificent donation, $20,000 must be added. For this sum we appeal to the Church and the friends of humanity.

CHARTER OF THE ORPHAN'S HOME SOCIETY.

UNITED STATES OF AMERICA,
State of Louisiana, Parish of Orleans.

Be it known, that on this twenty-seventh day of June, A. D. eighteen hundred and sixty-six, before me, Henry C. Dibble, a Notary Public, in and for the Parish and City of New Orleans, duly commissioned and qualified, and in presence of the witnesses hereinafter named and undersigned, personally came and appeared John P. Newman, D. D., William M. Henry, Rev. Henry G. Jackson, William Jay, Rev. Richard K. Diossy, Wm. B. Armstrong and Rev. Scott Chinn, who, for themselves, their associates and successors, did declare their intention to form, and by this Act do form a Body Corporate and Politic in Law, for the purpose of exercising all the powers, and enjoying all the privileges of such body, corporate, pursuant to the provisions of an Act of the Legislature of this State, for the organization of corporations for charitable and other purposes, approved March 14, 1855, with the following Articles, to-wit:

First—The name of this Corporation shall be "The Orphan's Home Society."

Second—The domicile of the Corporation shall be in the City of New Orleans, State of Louisiana.

Third—The object of this Corporation shall be to provide a Home for Orphans, and it shall be under the auspices of the Mississippi Mission Conference of the Methodist Episcopal Church

Fourth—The officers of the Society shall be a President, one or more Vice Presidents, Corresponding and Recording Secretary, a Treasurer and a Board of Managers, consisting of nine persons, three of whom shall be gentlemen and six shall be ladies. The President, Corresponding Secretary, Treasurer, and two-thirds of the Board of Managers shall be members of the Methodist Episcopal Church. The officers shall be elected annually on the Second Monday of January.

Fifth—Any person may become an annual member by the yearly payment of One Dollar. Any person may become a life member by the payment of Twenty-Five Dollars. Any person may become a patron of the society by the payment of Fifty Dollars.

Sixth—All citations, legal notices, or processes, of any description, affecting the interests of the Society, shall be served on the President or the Recording Secretary.

Thus done and passed in my office, at New Orleans, aforesaid, on the date first above written, in the presence of Stephen S. Fish and Wright R. Fish, competent witnesses, who hereunto sign their names with the parties and me the said Notary.

ORIGINAL SIGNED:

JOHN. P. NEWMAN,
H. G. JACKSON,
R. K. DIOSSY,
SCOTT CHINN,
W. M. HENRY,
WM. JAY,
W. B. ARMSTRONG.

Witnesses: { S. S. FISH and W. R. FISH.

HENRY C. DIBBLE,
Notary.

[Five Cent Internal Revenue Stamp affixed.]

Having examined the forgoing Act of Incorporation, I am of opinion that the purposes and objects of the same are legal, and that none of its provisions are contrary to law. I therefore approve the same.

[Signed] C. H. LUZENBERG,
District Attorney of the First Judicial District, State of Louisiana.

[Five Cent Internal Revenue Stamp affixed.]

New Orleans, June 29, 1866.

(OFFICE OF MORTGAGES.)

The undersigned, Recorder of Mortgages for the Parish and City of New Orleans, State of Louisiana, certifies that the foregoing Act of Incorportion has been this day recorded in this office, in Society Book, No. 6, Folio 171.

(Signed) CHAS. E. LENES,
Deputy Recorder

New Orleans, July 3, 1866.

I certify that the foregoing is a true copy of the Act of Incorporation, with the approval of the District Attorney and the certificate of the Recorder of Mortgages *non-extant* in the Records of my office.

HENRY C. DIBBLE,
Notary Public.

New Orleans, Oct. 14, 1866.

CONSTITUTION OF THE ORPHAN'S HOME SOCIETY.

Article 1—This Society shall be called "The Orphan's Home Society."

Article 2—The object of this Society shall be to provide a home for Orphans, without regard to race, color or sect.

Article 3—The Domicile of this Society shall be in the City of New Orleans, Louisiana.

Article 4—Any person may become an annual member of this Society by the payment of one dollar per annum; a life member by the payment of twenty-five dollars, and a patron by the payment of fifty dollars.

Article 5—The Officers of this Society shall consist of a President, two Vice-Presidents, a Treasurer, a Corresponding Secretary, a Recording Secretary and a Board of Managers consisting of nine persons, three of whom shall be gentlemen and six ladies. The President, Treasurer, Corresponding Secretary and two-thirds of the Board of Managers shall be members of the Methodist Episcopal Church. All officers of the Society shall be ex-officio members of the Board of Managers.

Article 6—It shall be the duty of the President to preside at all meetings of the Society, and in his absence one of the Vice-Presidents shall preside. In their absence it shall be the duty of the Society to appoint a President protem.

Articles 7—It shall be the duty of the Treasurer to receive all moneys of the Society and deposit the same in such place as the Board of Managers may direct; also to pay all bills the Board of Managers shall authorize to be paid, and he shall give such security as the Board of Managers shall require.

Article 8.—It shall be the duty of the Corresponding Secretary to conduct the correspondence of the Society, and the duty of the Recording Secretary to keep a correct record of the proceedings of the Society, and also to be the custodian of such records.

Article 9—It shall be the duty of the Board of Managers to adopt such measures as shall be necessary for the efficiency and prosperity of the Society, and it shall also be their duty to direct what shall be the religious and intellectual instruction of the orphans and what branches of industry shall be taught them.

Article 10—The annual meeting of this Society shall be held on the second Monday of January, at which meeting the officers of the Society for the ensuing year shall be elected. All vacancies occurring during the year shall be filled by the Board of Managers.

Article 11—This Constitution may be amended on recommendation of the Board of Managers, and by a two-thirds majority vote of all the members present at any annual meeting.

New Orleans, July 7th, 1866.

At a meeting of the Orphan's Home Society, held this evening at the Bible House, No. 163 Camp street, after the adoption of the Constitution of the Society, the members proceeded to the election of its officers for the ensuing year, with the following results:

HON. R. K. HOWELL,
President.
HON. MICHAEL HAHN,
Vice President.
W. B. ARMSTRONG,
Treasurer.
DR. E. H. HARRIS,
Corresponding Secretary.
MRS. J. S. WALTON,
Recording Secretary.

BOARD OF MANAGERS.

MRS. J P NEWMAN,
MADAM LOUISE DeMORTIE,
MRS. HENRY GREEN,
MRS. L. M. RICHARDSON,
MRS. L. B. WHITMORE,
MRS. W. B. ARMSTRONG.
REV. J. P. NEWMAN,
REV. N. L. BRAKEMAN,
REV. JOSEPH JOHNSON.

COMMITTEE ON FINANCE.

REV. J. P. NEWMAN,
HON. R. K. HOWELL,
W. B. ARMSTRONG,
MADAM LOUISE DeMORTIE,
N. L. BRAKEMAN.

In conclusion your Committee offer the following resolutions:

1. *Resolved*, That we accept in trust the Orphans' Home Society in this city.

2. *Resolved*, That each member of this Conference shall take up an annual collection at the second Quarterly Conference of each year for the support of said Asylum; and that said collections shall be remitted by the presiding elders to Captain W. B. Armstrong, Treasurer of the society.

Rev. A. C. McDonald moved that the Rev. N. L. Brakeman be requested to furnish a copy of the Annual Missionary Sermon, preached before this Conference, for publication in the *N. O. Advocate*. Carried.

At the request of Bishop Simpson, the following persons (who had been received on trial) gave an account of their pastoral work: Brothers Royal, Goodwin, Proctor, Green, Hayward, Anderson, Jackson, Gibbs and Holmes.

Rev. R. K. Diossy, Chairman of the Committee on Church Statistics, made the following report:

STATISTICS OF THE MISSISSIPPI MISSION CONFERENCE.

	Members	Deaths.	Probat'ners	Lo'l Pr'chers	Adults Baptized	Children do.	Churches lot and house	Probable value	Collected for Miss'y Soc'y.	Collected for Bible Soc'y.	Collected for S. S. Union.	No. of Sunday Schools.	Officers and Teachers.	Scholars	Volumes in Library.	Advocates taken.	S. S. Papers.	Conversions.	Total Money raised
N. O. Dist—Ames Church	37	0	14	0	1	2	1	$10,000	...	....	....	1	13	90	180	18	200	4	$6,000
do. Fourth Dist. Church	54	..	1	...	..	1	...	.....	....	....	....	1	12	50	200	5	...	...	250 00
do Wesley Chapel	1325	28	129	3	38	200	1	43,500	20	....	$2 50	2	8	210	....	85	..	102	4,972 00
do. First Street	400	10	56	1	20	70	1	6,000	15	1 50	1 00	1	14	223	250	74	..	50	1,320 00
do Marais Street	767	7	47	..	40	60	1	6,000	15	....	7 00	1	5	150	....	90	..	50	1,275 00
do. Carrollton	40	1	36	1	..	17	1	3,500	..	....	....	1	2	40	....	4	..	5	868 00
do. Jefferson	109	..	30	3	..	25	1	3,800	..	.....	....	1	2	36	....	2	...	20	576 00
do. Greatman Street	53	..	16	3	..	1	0	.....	..	....	.....	1	2	10	....	1	..	8	127 75
do. Lafarpe Street	70	..	30	1	20	20	1	3,700	..	....	....	1	2	30	....	2	..	12	3,780 90
do. Baton Rouge Circuit	294	1	241	6	...	40	2	2,900	..	....	...	1	4	40	...	25	..	50	289 00
do. Summary	3140	45	600	18	119	443	9	79,400	50	1 00	11 00	11	64	889	880	306	...	301	19,458 65
Opelousas Dist. Donaldsville Cir.	435	1	38	7	27	18	1	2,800	3 30	1 25	2 40	2	5	84	14	3	...	89	539 00
do. Thibodaux & Houma Cir.	340	3	35	8	89	23	2	5,500	3 50	3 00	2 00	2	5	120	30	8	...	16	300 00
Alexandria Circuit	150	1	75	3	6	5	1	1,000	2 10	2 10	1 90	1	4	76	20	3	..	4	700 00
Franklin Circuit	323	3	77	0	27	43	1	2,500	14 00	2 00	1 20	1	3	170	29	3	...	42	450 00
Opelousas Circuit	272	1	100	1	35	12	0	.....	2 00	1 50	1 00	2	4	65	15	2	...	6	188 00
Natchitoches Circuit	87	0	16	0	4	7	0	275	3 00	1 50	1 00	1	3	60	12	15	...	26	347 00
Summary	1617	9	341	19	188	108	5	12,075	26 30	11 50	9 35	9	24	534	111	31	...	183	2,524 00
Miss. District—Jackson	260	2	67	5	0	0	1	2,700	00	00	0	1	10	210	0	0	...	0	400 00
do. Canton	200	0	00	1	0	0	0	.....	0	0	0	1	0	100	0	0	...	0	.....
do. Vicksburg	73	0	9	1	7	8	1	3,500	0	0	0	1	6	50	0	0	...	0	400 00
do. Yazoo City	149	5	43	2	9	7	1	2,500	0	0	0	1	3	50	0	0	...	15	300 00
do. Aberdeen	415	1	0	6	51	7	1	6,000	0	0	0	1	7	175	100	0	...	50	700 00
do. Columbus	398	3	123	2	0	0	1	2,600	0	0	0	1	10	250	0	0	...	150	300 00
do. Meridian	61	3	55	3	14	0	1	2,600	0	0	0	1	6	120	50	0	...	20	.....
do. Grenada	96	2	29	2	17	0	1	3,000	0	0	0	1	6	100	50	0	...	10	900 00
do. Holly Springs	98	0	23	1	0	0	1	2,800	0	0	0	1	7	100	0	0	...	20	900 00
do. Corinth	63	0	56	4	17	0	1	3,000	0	0	0	1	0	0	0	0	...	20	500 00
Summary	1871	16	390	27	115	29	9	27,800	0	0	0	9	55	1155	200	87	...	295	4,240 00
Grand Summary	6568	70	1331	64	422	583	23	119,275	76 00	12 50	20 35	29	143	2928	891	480	200	740	26,222 65

After the above report had been accepted, Bishop Simpson addressed the Conference on the importance of accurately and faithfully carrying out all the provisions of the discipline of the church.

Conference adjourned at 2 P. M.

Fifth Day's Proceedings.

Conference met Dec. 18, at 9 A. M. The morning devotions were lead by the Rev. W. M. Henry. Minutes of the 17th inst. were read and approved.

On behalf of the Committee on the State of the Country, Rev. N. L. Brakeman presented the subjoined report which was adopted:

REPORT OF THE COMMITTEE ON THE STATE OF THE COUNTRY.

The relations of the church to civil government are clearly defined in the Bible. Both are of God. The mission of the church is to spread holiness through the land, and to that work no government can safely be indifferent, for "righteousness exhalteth a nation," while sin, oppression, injustice and vice will ruin any people. The church's mission is general and specific—to the world, to each individual. She must pray for all that are in authority and rebuke sin in high places, as well as to comfort the feeble-minded, and preach the gospel to the poor. To the sinful nation she must speak with a warning voice and make her appeal as in the days of the Prophets; while to the personal offender she must "preach Jesus and the Resurrection" and "season of righteousness, temperance and judgment to come," and enforce Bible morality till he shall fear and tremble as did a Felix, or feel and confess as did an Agrippa in the days of the Apostles. Her appeal must be to the national as well as the individual conscience, quickening it and purging it from dead works to serve the living God, teaching nations and governments that they must be *pure*, that they may dwell in peace and unity and be prosperous and permanent.

Such being the relation and duty of the Church to the State, she cannot apologize for having reproved, rebuked and exhorted, with all long suffering and doctrine, sins and sinners in high places. Much less can she consent that her messengers shall be dumb and her pulpits silent on any subject pertaining to public morals. On all these it becomes her to speak as one having authority. No individual, no party, no corporation, state or nation should be allowed to escape her watch-care, her wise counsel, and, if need be, her withering rebuke. The deeper and darker the evil scheme, the more deadly and wide spread the immorality, the louder the call upon the church for line upon line and precept upon precept, till the iniquity ceases and wrong is righted. She must be true to herself and civil government—to God and Cæsar—rendering to each their portion in due season.

The church, thus contributing to the weal of the civil government, has a right to claim its protection. That protection, it is our duty to say, we have not had in the South. The enemies of the church and the government have mobbed our ministers, burned our churches, interrupted our religious services and restrained our religious privileges. These things ought not so to be, and we call upon the government to see that they are no longer permitted. We offer the following resolutions:

1. *Resolved*, That while we must speak out and condemn the persecutions against us in the past, we are gratified at the manifestation of a better spirit upon the part of those who have hitherto opposed us and our work, and trust that days of violence and bloodshed are ended, and that henceforth we may dwell in peace and safety in this land.

2. *Resolved*, That we call upon the general government to see to it that the inalienable rights proclaimed and established by our fathers, and engrafted by them in the Constitution of the United States, and reasserted by the nation upon the battle-field and at the ballot-box, be guaranteed to all, and that our citizens of every color and clime be protected in their persons, property, business, life, liberty and religion.

3. *Resolved*, That in view of our re

lations to the colored people of this country we repeat to them our instructions of last year: We counsel the freedmen everywhere throughout the country to banish all erroneous and strange notions, instilled into their minds by impracticable men, concerning their own destiny and the purposes of the government towards them, we exhort them not to depend upon the bounty of others but upon their own strong hands for support. We enjoin upon them to procure at once employment for the coming year, to remain in the country where their services are most needed, to observe fidelity in their contracts, to be diligent in business and to lead quiet and peaceable lives in all Godliness and honesty. And we say to the government and the country that by the intelligence we shall labor to disseminate among this people, the morality we shall enjoin upon them, and the influence for good which we hope to exert over them, we shall endeavor to demonstrate to all that "Godliness is profitable to all things, having the promise of the life which now is and of that which is to come."

4. *Resolved*, That to our ministers we give the following instruction which they will be careful to obey: They will go in the spirit of their Divine Master, and devote themselves to preaching Christ and him crucified. They will be men of prudence as well as zeal, and will be advised to disown party conflicts, avoid personal strife, eschew sectarian controversies and adopt our ancient motto, "The friends of all, the enemies of none!" While directing their primary and chief attention to the salvation of men by proclaiming the fundamental principles of the gospel, they will doubtless have opportunities of benefitting the bodies as well as the souls of men; they will find occasion for inculcating industry, economy and frugality, and will certainly promote peace and order by urging upon the emancipated a cheerful obedience to law, patient endurance of persecution for righteousness sake, and a diligent endeavor to overcome evil with good.

Rev. Dr. Newman submitted the following report on Education, which was discussed and adopted:

It is the remark of an eminent scholar that the M. E. Church has done more for academical education in this country, than any other religious denomination. Gracefully, yet humbly accepting the compliment as a fact, we should prove ourselves worthy of this accorded praise for our work in the past, by the ample provisions which we shall make for the future. By the Providence of God, a vast field is open before us in the South and as a church we are called upon to repeat our educational history and do in this section of our land what we have so successfully done in the North.

A race is to be educated. Formed in the image of God, and endowed with those intellectual faculties common to man, four millions of Freedmen are looking to us for the means of mental culture. Long oppressed, with minds dwarfed by centuries of neglect, their progress in knowledge may be slow, but their eagerness to learn and the proficieney made by their children in their studies, are sufficient reasons why we should provide for them the means of education. Because of prejudice and poverty, the State may not extend to the children of the Freedmen, the advantages of puplic schools; because of certain limitations, the Freedmen's Bureau cannot meet this great educational demand; because of their irresponsibility to a central supervising head, persons who teach select or independent schools, should not be entrusted with this vast interest; therefore the church must meet this great and pressing want. And in view of the purposes and plans of the Roman Catholic Church to gain control of the colored people of the South, by establishing for them schools and churches, therefore, the Protestant Church of our country should hold the advance in this great movement. Hence we rejoice in the organization of the the Freedmen's Aid Society of the M. E.

Church, the object of which is to furnish teachers for the Freedmen.

Therefore, in view of the above facts, your Committee respectfully submit for adoption the following resolutions:

1. *Resolved*, That each Quarterly Conference, within the bounds of the Mississippi Mission Conference, shall establish a Parochial School in the church or churches under its jurisdiction, and such action shall be taken at the first Quarterly Conference in the year 1867.

2 *Resolved*, That whenever the society is not able to employ a teacher, the preacher-in-charge shall teach three or more hours each day until such times as a teacher can be employed.

3. *Resolved*, That the presiding elders of this Conference shall supervise the establishing of these schools and report on the same at the next session of this Conference.

4. *Resolved*, That whenever a society cannot afford to employ a teacher in whole or in part, the presiding elder of the district, within whose limits said society is located, shall communicate said fact to the Freedman's Aid Society of the M. E. Church, and apply for a teacher or the means to employ one.

5. *Resolved*, That the Secretary of the Conference shall communicate the action of this body to the Freedman's Aid Society, of the M. E. Church, at Cincinnati.

The question, "Who are admitted on trial?" was resumed, when the following persons were admitted: Robert Hodge, John Jones, Jr., Moses Adams and James R. Fenner.

On motion, the next annual session of the Conference is to be held in the Marais St. M. E. Church, New Orleans.

Stewards' Report of the Claims and Receipts of the Preachers of the Mississippi Mission Conference for the year 1866.

	Claims	Receipts	Trav Ex	Receipts of Trav Ex	Deficit
NEW ORLEANS DISTRICT.					
J P Newman	$3,000	3,000			
H G Jackson	2,000	2,000			
W M Henry	1,300	1,300			
A C McDonald	1,650	1,650			
A Ross	500	500			
Scott Chinn	500	500			
Henry Green	450	450			
Emperor William	354	354			
Hardy Bryan	500	516			
Total	10,416	10,270	152	50	102
OPELOUSAS DISTRICT					
R K Diossy	2,000	2,000			
T Kennedy	560	430	1		
Wm Murrell	300	300	38		
S M Small	400	400	50		
J M Bryant	300	300			
Total	3,560	3,430	631 65	50	832 65
MISSISSIPPI DISTRICT					
N L Brakeman	2,000	2,000	719 65	50	832 65
	130	146	130	146	

Respectfully submitted,
R. K. DIOSSY, Chairman.

The Conference adjourned at 12 M. to visit the Orphan's Home.

Sixth Day's Proceedings.

The Conference convened Dec. 19th, at 10 o'clock, A. M. Bishop Simpson in the chair. Religious exercises were conducted by Rev. A. C. McDonald and Rev. E. Hayward.

The minutes of the preceeding day were read and approved.

The Rev. R. K. Diossy, from the Committee on Sunday Schools, presented the subjoined report:

As the representative of him who said, "Suffer the little children to come unto me, and forbid them not," the church cannot escape from her responsibility for the young, and at this day it is worse than folly to neglect them, for such a course the Lord Jesus will not hold us guiltless. Experience has demonstrated that this field is most wide in results. The church or pastor that cares for the children will surely be successful. Multitudes of our churches and some of the strongest in the connection, were born in the humble Mission Sunday School room, and we have heard from a member of this Conference that

he failed to get the attention of the people among whom he was sent to labor, until he gathered the children of the place and opened a school. When a shepherd desires to draw the flocks after him, he takes in his arms, a little lamb, and moving off, the dam and its mates readily follow. There is danger that in the great success we are enjoying, so wonderfully gathering our thousands into this infant Conference—that we may neglect to lay deep the foundations of our work, and thus risk its permanence and power. The future must be in our plans, we are building for all time, and it is of the utmost importance that the members of this conference go to their fields of labor, in the city and country with an understanding of what is required of them. In view of the great importance of the Sunday School, work to us, your Committee have prepared and respectfully propose for your action the following resolutions:

1. *Resolved*, That each preacher be instructed—in accordance with the requirements of our discipline, to establish Sunday Schools wherever ten children can be collected.

2. *Resolved*, That our Preachers be required to attend the sessions of his Sunday School and do all in his power to make its exercises instructive and attractive.

3. *Resolved*, That where a Sunday School cannot be organized the preacher shall devote a portion of his regular service to the children.

4. *Resolved*, That we consider it the duty of church members, especially official brethren, so far as possible, to attend the Sunday School to receive instruction themselves, and to assist in teaching others.

5. *Resolved*, That we return our thanks to the S. S. Union of the M. E. Church, for its timely, much needed grants of Sunday School books, during the past year.

Rev. N. L. Brakeman, presented to the Conference the certificate of location of the Rev. Wm. N. Darnell, formerly an elder in the Minnesota Annual Conference, and on motion, he was re-admitted to the traveling connection.

Rev. N. L. Brakeman presented the following report on Temperance, which was adopted:

The subject is a broad one, pertaining to Man's whole nature, physical, intellectual and moral. We have time to view it briefly only in one of its aspects—the use of intoxicating liquors as a beverage The amount of liquor consumed by the American people annually is almost fabulous. The commissioners of revenue estimate that from 42,000,000 to 45,000,000 gallons of distilled spirits are consumed each year. In addition to this, about 186,000,000 gallons of fermented liquors, and about 10,000,000 of imported liquors are also drank. The amount of revenue derived by the Government from the liquor trade amounts to nearly $48,000,000. The retail cost of these liquors, as paid by the consumers, is estimated to be not less than $500,000,000, an annual amount sufficient to pay the whole of our national debt in a little more than five years.

It is useless at this date to dwell upon the evils of intemperance, or array statistics upon the treasure it has wasted, the widows and orphans it has made, the crimes and sufferings of which it has been the occasion, or the bodies and souls it has sent to the grave and perdition.

It is an alarming fact that this great evil is rapidly increasing throughout the country, and we cannot allow this Conference to pass without calling the attention of our ministers, traveling and local, to this subject, and lifting a warning voice to the churches and society against this greatest curse of our land.

We submit the following resolutions for your action:

1. *Resolved*, That we call upon all our pastors, first to see that they keep themselves clear of this evil, and have a special watchful care over our people and members in regard to this vice.

2. *Resolved*, That we require all our pastors to preach against the evil of intemperance in each of their appointments at least twice during the year, and to instruct our members in the gen-

eral rule which prohibits drunkenness, buying and selling spiritous liquors, or drinking them except in case of *extreme* necessity.

Rev. R. K. Diossy, from the Conference Missionary Committee, made the following report for 1867:

NEW ORLEANS DISTRICT.

New Orleans District	$3000
Ames Church	3000
Fourth District	1500
Wesley Chapel	200
Marais Street	250
First Street	250
La Harpe Street	250
Greatman	400
Jefferson and Carrollton	500
Madisonville	150
Ross Chapel	400
Simeons Chapel	100
Baton Rouge	400
Clinton	400
St. Marys	2000
	$12,900

OPELOUSAS DISTRICT.

Opelousas District	$2500
Donaldsonville	450
Thibodaux and Homer	400
Franklin	300
Alexandria	450
Opelousas	400
Shreveport	200
Natchitoches	400
Ouachita	450
Lafouche	300
St. Martinsvillle	400
	$6250

MISSISSIPPI DISTRICT.

Mississippi District	$2500
Yazoo City	400
Vicksburg	600
Jackson	800
Meridian	400
Macon	450
Clinton	400
Aberdeen	400
Corinth	200
Holly Springs	400
Grenada	400
	$5950
Grand Total	$26,100

On motion, the Rev. N. L. Brakeman, R. K. Diossy and A. C. McDona'd were appointed a committee on Church Extension for the Mississippi Mission Conference.

On motion, one thousand copies of the Conference Minutes were ordered to be published.

The Conference adopted the following resolutions of thanks by a rising vote: "That we hereby tender our thanks to the Trustees of the First St. M. E. Church. That we hereby express our thanks to the people of New Orleans for their hospitality in entertaining the members and visitors of this Conference."

The Bishop made the following appointments:

EXAMINING COMMITTEES.

1 YEAR.—N. L. Brakeman, W. N. Darnell, W. M. Henry.

2 YEAR.—J. P. Newman, A. C. McDonald, R. K. Diossy.

EXAMINING COMMITTEE—For Local Deacons, and Probationers.—The Presiding Elders.

MISSIONARY SERMON—W. N. Darnell, A. C. McDonald, Alternate.

ANNUAL CONFERENCE SERMON, J. P. Newman.

There being no other business, the Bishop, assisted by several elders, proceeded to administer the Sacrament of the Lord's Supper, which proved a precious season of grace, and at the close of which the Bishop offered an earnest prayer for the members of the Conference.

The Bishop then read the appointments for 1867, after which the Conference adjourned, *siné dié*.

The following are the appointments for 1867:

NEW ORLEANS DISTRICT.

N. L. Brakeman	Presiding Elder.
Ames Church, and Editor of the New Orleans Advocate,	J. P. Newman.
Fourth Dist.	W M. Henry.
Wesley Chapel	Anthony Ross.
Marais St	Scott Chinn.
First St	Henry Green
La Harpe St	Eugen P Royal
Greatman St	Evans Green
St. Marys st	A. C. McDonald
Jefferson City and Carrollton,	Emperor Williams
Gretna	To be supplied
Madisonville	" " "
Ross Chapel	Joseph Gould
Simeon's Chapel	To be supplied
Pass Christian	" " "
Baton Rouge	James Hayward
Clinton	Robert Hodge
President of Biblical Institute	J. P. Newman
Professor	do do A. C. McDonald

OPELOUSAS DISTRICT.

Presiding Elder.....R. K. Diossy
Donaldsonville.....Thomas Kennady
Thibodeaux.....William Merrill
Franklin.....John Goodwin
Alexandria.....Samuel M. Small
Opelousas.....Edward Jackson
Shreveport.....To be supplied
Nachitoches.....Ebenezer Hayward
Washita.....James B. Fenner
Lafourche.....To be supplied
St. Martinsville.....James M. Bryant

MISSISSIPPI DISTRICT.

Presiding Elder.....W. N. Darnell
Yazoo City.....Talbot Gibbs
Vicksburg.....Lev Baker
Jackson.....Miles Proctor and Thos. Anderson
Meridian.....Moses Adams
Macon.....John Jones Jr
Columbus.....Hardy Ryan
Aberdeen.....William Holmes
Corinth.....To be supplied
Holly Springs..... " " "
Grenada..... " " "
J. Welsh, D. Dibble, S. Osborne, J. Davis, E. Brooks, transferred to Texas Conference. G.

ANNUAL MISSIONARY SERMON.

BY REV. N. L. BRAKEMAN.

Preached before the Mississippi Mission Conference, at its last session in New Orleans, and published by order of the Conference.

"This is the Word of the Lord unto Zerubbabel, saying: Not by might, nor by power, but my Spirit saith the Lord of Hosts."—Zech. iv. 6,

This language and prophecy belong to the period of Jewish history known as "the Restoration." For nearly two centuries (186 years), had the children of Israel wandered in a captivity from which as tribes, they never returned.—The seventy years of Judah's captivity were ended, and under the guidance of Zerubbabel their governor, favored by a decree of Cyrus, some 50,000 Jews returned to Palestine — their beloved Canaan—and to them still "the land of promise." Exiles in heathen lands, their hearts had been in the home of their fathers, and in far distant Media, they had wept when they remembered Zion. Now they were indeed, restored, but how changed was everything.—Their fathers dead and buried in an enemy's land, themselves impoverished; they returned to find their country inhabited by strangers, their "temple burned," Jerusalem "a desolation," their homes a desert, and "all their pleasant things laid waste!" Judea, once their glory, now occasions them grief; once a kingdom, it is now a province; once a flourishing nation and receiving tribute, it is now a dependency, subdued, tributary, ruined.

But Cyrus restored unto them "the vessels of the house of the Lord," and other treasures, and they determined to rebuild the temple, and repossess and restore their land—Ezra, chap. 2. They began the work, kept the feast, laid the foundation and with mingled joy and sadness dedicated it to God—(see Ezra, chap. 3). No sooner had they begun to build than "the people of the land weakened the hands of Judah and troubled them in building," and hindered the work, "all the days of Cyrus." And when Ahasuerus, the Cambyses of the Greeks, succeeded to the throne, he reigned seven years and a half, during all which time he hindered the work. At his death, Artaxerxes usurped the empire, and from him the enemies of Judah obtained a decree to arrest all the workmen, and "they made them to cease by force and power." And the work stood still till the second year of the reign of Darius, a period of almost twenty years, from the first year of Cyrus.

At this time God spake to his people by the word of the prophets Haggai and Zechariah, saying: "My house shall yet be built and a line shall be stretched forth upon Jerusalem.....My cities through prosperity shall yet be spread abroad, and the Lord shall yet comfort Zion," and bid them go forward with the work. But disheartened by their past experience they were ready to say: "It is useless, we are few and feeble; our enemies are numerous and strong; what can we do?—how can we build the temple?" Zechariah replies in the language of the text: "This is the word of the Lord, &c;" and adds these encouraging words: "Who hath despired the day of small things? The hands of Zerubbabel have laid the foundation of this house, *his hands shall finish it*, and he shall bring forth the head-stone thereof with

shoutings of grace, grace unto it! Who art thou, O great mountain? Before Zerubbabel thou shall become a plain, and thou shalt yet know that the Lord of hosts hath sent me!" And he who moved upon the heart of Cyrus to release the Jews from captivity, now moved upon the heart of Darius to issue that remarkable decree found in Ezra, sixth chapter, 6th to 12th verses: "And the house was finished in the sixth year of the reign of Darius, the king," and amid great rejoicings was dedicated to God, according to his word by the prophet.

But, in the language of the text, and context, in this history, in this prophecy, we behold a deeper significance: In "my servant the *Branch*," we recognize Christ; in Zechariah, Joshua, and Zerubbabel we see typified his offices of Prophet, Priest and King; in the temple, a type of the Christian Church; in the opposition to its erection and the delay of the work, are typified the foes of Christianity and its retarded progress in subduing the world; in the completion of the temple, the type and pledge of the Gospel's final and universal triumph; and in God's chosen and designated means—"My Spirit,"—we behold the Chief Agent and instrumentality of our success.

I. Let us survey the field and glance at some of the obstructions in the way of Christianity: "The field is the world." What are the difficulties with which, on this vast field, the Gospel has to contend in its progress? "Who art thou, O great mountain?"

1. *Moral darkness:* It pervades a large portion of our globe. The "candle of the Lord" has thrown its beams but a little way, as yet, into this "night of time." Millions have no light of hope and immortality, and are "without God in the world." Gross darkness covers them, and

"Their souls for lack of knowledge die."

Whole nations yet sit in the regions of the shadow of death. But to be a little more specific: We will estimate the present population of the world at 1,160,000,000. Of these, there are of Pagans, 676,000,000; Christians, (nominally) 330,000,000; Mahommedans, 140,000,000; Jews, 14,000,000. The 330,000,000 of Christians are divided as follows: Roman Catholic, 170,000,000; Greek and Eastern Churches 60,000,000; Protestants 100,000,000. So that we see *eight hundred and sixteen* of earth's teeming millions (embracing Pagans and Mohammedans) have no true knowledge of God whatever. Enveloped in a moral darkness that may be felt, they grope in a night which has no morning, and with scarcely a glimmering star to relieve their "midnight of the soul." We see 244,000,000 (embracing the Jews, Catholics, Greek and Eastern Churches,) holding the truth in unrighteousness. They maintain some of the forms of Christianity, but have lost, and now deny its power. They have a name to live, but are dead. There are doubtless many good and pious people among them, but they are lost and swallowed up in the organizations, which maintain more of ignorance, superstition, bigotry, intolerance, infidelity and corruption than of true Christianity. While only 100,000,000 profess a true faith. And of these, how many alas! *only profess* it and know nothing, practically, of its purity and power.—How much of moral darkness we see even where the true light shineth. Israel was God's chosen nation, and yet, 780 years before Christ, He said of them by Hosea: "I have a controversy with this people, because there is no truth nor mercy, nor justice, nor knowledge of God in the land; but by swearing, and lying, and killing, and stealing, and committing adultery, and oppressing the poor they break out, and blood toucheth blood." How applicable is all this to our own land and nation in this year of grace, 1866! Through all this moral darkness the Church must make her way. What a mountain to be removed!

2. *Individual corruption:* From the wide world we turn to the human heart—from the millions to the man. Christianity is personal. God not only has a controversy with nations, but with individuals. He claims each heart, and in its conquest strong and numerous foes are to be overcome. "The heart is deceitful above all things and desper-

ately wicked—who can know it?" Christ said, (Mark 7, 21.) "Out of the heart proceed evil thoughts, adulteries, fornication, murders, theft, covetousness, wickedness, deceit, lasciviousness, an evil eye, pride, blasphemy, foolishness." And Paul added, (Gal. 6, 20,) "Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like," (as though the catalogue were endless,) and says: Of them, "I tell you as I have told you in times past, that they which do such things cannot inherit the kingdom of God."

Here we see the master passions of the soul. And how many of the phenomena of the general history of the world are traceable to them: The unrighteous tricks of trade, the inordinate graspings of avarice, the deep woes of poverty, the heartless oppressions of power, the unequaled corruptions in politics, the blasphemous speculations of philosophy, the tyrannies of governments, the horrors of war, the absurdities of religion; all these, and more, spring from these spirits and passions as stream from the fountain—as plants from the soil. See how in our own land these evils of the heart pervade the masses and entrench themselves in society, state and nation. See the power of avarice, the desecration of the Sabbath, the devastation of intemperance, and the corruption of youth. See the "Social Evil" spreading everywhere, and in flaunting robes of guilt, with heart on fire of hell, stalking forth at noonday almost without reproof, and certainly without correction. Look at our seaboard and inland cities, very Sodoms for corruption. Some say Christianity is losing ground. Vice is certainly growing respectable. Champions of the brutal prize ring, and professional gamblers are supposed to make good representatives in Congress; while we know that representatives and senators make good gamblers and drunkards — Verily, individual corruption is a mighty power in the earth.

3. *Organized unbelief:* This is the sin of our race. Faith is the opposing power. Upon it hang the destinies and thrones of eternity. "He that believeth shall be saved; he that believeth not shall be damned." "He that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life, but the wrath of God abideth on him." Unbelief was the besetting sin of God's chosen people, and has been the chief crime of humanity in every age. It made war in heaven, changed angels into devils; made hell a necessity, "brought death into our world, and all our woe;" crucified Christ; has persecuted his church, and has damned more millions than now people the globe. Its form are many; its name is Legion. It is the off-spring of a bad heart. Ignorance of God, and individual corruption are the hot-beds in which it grows. There is Atheism, which denies the existence of God; Secularism, which denies his government; Pantheism, which denies his personality; Naturalism, which denies the special providence of God; Indifferentism, which denies his goodness; Spiritualism, which denies the word of God; Unitarianism, (in a variety of forms), which denies the Son of God; and Formalism, which denies the Spirit of God; these are its organized forms. If we look for its *causes*, we find them in moral corruption, speculative philosophy, social disaffection, the corruption of Christianity, religious intolerance, and the disunion of the churches. It has ample *means*, humanly speaking, by which to subsist and to propagate itself. It has its literary clubs and scientific associations. Its platform, press and pulpit, philosophy and poetry, learning and eloquence are pressed into service. It has the pen of the ready writer, the tongue of the orator and the ear of the populace; is a busy worker in our very midst, and rests not day nor night.

4. We cannot fail to notice that these evils exist to a certain extent in the purest forms of our Protestant Christianity. The remains of moral darkness, individual corruption and blind unbelief are found in our churches. There was an Achan in the camp of Israel, and a Judas among the Twelve, and their successors continue to this day. They haunt our temples, sit in our pews, and

kneel at our altars. They repeat their creeds, say their prayers and sing their psalms while God is not in all their thoughts. Thus is "Christ wounded in the house of his friends." And this reminds us that the very prosperity which Christianity gives—the civilization, intelligence and wealth it brings—becomes a snare. Impiety keeps pace with our progress.—Our lines of travel, our means of communication, our extended commerce, our places of amusement and public resort are, at the same time, channels of corruption—broad ways to death. The lowest degree of moral corruption may coexist with the highest point of civilization. Art and science may advance while, morally, man sinks. Often one evil only makes way for another—as when, under the influence of knowledge, superstition is driven out that infidelity may come in—and this we call progress Let us not be deceived.

Thus we have hastily surveyed the field, and verily "there is much land to be possessed." We have "reconnoitred the enemy" and "felt his forces," and find themnot to be despised. They are not imaginary,but real;not pigmies,but giants; not few and feeble, but numerous and strong; not stationed at one point, but fortified everywhere; not timid and fearful, but bold and defiant. Here are principalities and powers, spiritual wickedness in high places; rulers of the darkness of this world, and they defy us to the field. How shall we conquer? And as we cast about, half disheartened, for means to assure us of a victory, the the great Captain of our salvation comes to our relief, and leads us forth to glorious war, shouting the battle-cry of the text: "Not by might, not by *power*, but by my SPIRIT, saith the Lord of Hosts!"

II. Let us consider the Chief Agent and Instrumentality by which the Church is to succeed in evangelizing the world: "By my SPIRIT, saith the Lord."

That Spirit is the third Person in the God-head, and His agency and operations in the kingdoms of Nature, Providence and Grace are not enough considered. There is no danger of too much preaching upon the divinity of Christ, but we preach too little upon the Personality and Deity of the Holy Ghost. He is, in Bible language, represented as creating and upholding, as speaking and searching, as striving, reproving, convincing, helping, commanding, guiding, testifying, bearing witness, and working. He is grieved, quenched, tempted, resisted, blasphemed, and sinned against. This proves him a Person. Divine works were performed by him; divine titles are given him; divine worship is paid to him, and divine attributes belong to him, which proves that He is God. He is eternal, omnipotent, omniscient and omnipresent. In Creation's morning He "moved upon the face of the waters" and "garnished the heavens." He appeared in the flaming sword of our lost Paradise, and strove with the wicked in the days of Noah. He dwelt of old with patriarch, priest and prophet; appeared in the "flaming lamp," in "the burning bush," the "pillar of fire," and the glowing "Shechinah." He inspired the artists for the Tabernacle and Temple, breathed upon Ezekiel's "valley of dry bones," touched Isaiah's lips with fire, moved upon the hearts of Cyrus and Darius, and 690 years before Christ, revealed the scenes of Pentecost to Joel. (See text, also.)

Thus was He manifested to the world and to men of old, though these were but *intimations* of His presence, his power and glory, compared with that which was to be revealed. (2 Cor. iii, 7–10.) As Christ was in the ancient church before his incarnation, so was the Spirit before his effusion. The advent manifested the fullness of Christ's life; Pentecost the fullness of the Spirit's power. That fullness was foretold by the prophets. We have not time to "trace His rising track" through the beginnings of the New Dispensation, nor speak of His visit to the Virgin, His revelations to Simeon, His inspiration of John the Baptist, nor His descent upon Christ at the Jordan.—We pass the precious promise of the Comforter, the death, resurrection and ascension of our Lord, the tarrying at Jerusalem, the fulfilment of the promise

and the Pentecostal scene—to remark that this is eminently a spiritual dispensation; is indeed the *Spirit's* dispensation.

The "Comforter" has come, and is now the "Head *of* the Church," as Christ, enthroned and sceptred, is "head over all things *for* the church." We have "another *Paraclete*"—the other *Advocate*"—as the Savior promised.—(Compare John xiv, 16, 17, with 1 John ii, 1.) Christ is our Advocate in heaven, with the Father; the SPIRIT is our Advocate on earth; He comes forth from the Father and the Son, that He may bear His part with them in the work of man's salvation, and His spiritual power is to us, instead of Christ's presence. He makes our cause His own, and works in us, and by us, and for us; for the church and for the world; through time and for eternity. As He operated with creative energy in the natural world, so does He now in the spiritual world. "In the beginning the earth was without form, and void;" He gave law and system, and brought order out of chaos. "Darkness was upon the face of the deep. And the Spirit of God moved upon the waters, and said: *Let there be light!* and there was light." He garnished the heavens and flooded them with glory, breathed life into all animated nature, and gave spiritual existence and immortality to angels and men. So, in the spiritual world, He shall bring order out of confusion, light out of darkness, beauty from deformity, harmony from discord, good from evil, joy from sorrow, and life from death. As of old He moved the hearts of kings to favor God's people, and inspired prophet and builder for the erection and completion of a material temple, so does He now, and will He, operate upon nations and men, until the kingdoms of this world become the kingdoms of Christ, and earth's deserts rejoice and blossom as the rose—till the spiritual temple is completed and the head-stone brought forth with shoutings of Grace, grace, unto it!

Here, then, is the all-sufficient Agent to accomplish this work of regenerating the world:

1. We have seen a large portion of the earth in moral darkness, but here is light for the world. The day has dawned. "The true light now shineth." Inspired by this Spirit, the prophet saw this light, and was glad, and as if appealing to a long-benighted world, exclaimed: "Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee! Darkness covers the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. The sun shall no more be thy light by day, nor the moon by night; but the Lord shall be unto thee an everlasting light, and thy God thy glory, and the days of thy mourning shall be ended." (Isa. 60th chapter.) With this accord the office and work of the Eternal Spirit: He "turns us from darkness to light," translates us "from the power of darkness into the kingdom of God's dear Son." In the darkness of their ignorance men know not God—His character, attributes or works; they know not themselves—their nature, duty or destiny.—But "receiving an unction from this Holy One," they "know all things" necessary to their present and eternal salva-

2. This Spirit cures individual corruption:

He makes the heart his home, the body his temple, and man a new creature. We saw the "work of the flesh," what are the fruits of the Spirit? "But the fruit of the Spirit is love, joy, peace, righteousness, long-suffering, gentleness, goodness, truth, faith, meekness, courage, knowledge, temperance, patience, humility, purity, honesty, justice, mercy, benevolence, kindness, charity"—in a word, "Godliness." (See Gal. v, 22; Eph., v. 9; Phil. iv, 8; 2 Pet. i, 5.) This last is secured in the first "fruit" of the Spirit [love] which, above all things, is God-like. God the Father is *sovereign* love; God the Son is *redeeming* love; God the Spirit is *regenerating* love; hence of the Triune Jehovah it is written: "*God is love.*" And if we have this attribute we are God-like—are "partakers of the divine nature." And this we have, for "the fruit of the

Spirit is love." The individual being thus "created anew unto good works," we have the remedy for all those evils we saw "springing from the heart as plants from the soil and pervading the family, society, state and nation. The The contrast is a pleasing one, but we have not time to pursue it. The change is great—all things are new—the tree made good—the fruit holiness, the end life, intellectual and moral, social and civil, spiritual and eternal.

3. Here, too, we have the remedy for unbelief:

"And when the Spirit is come He will reprove the world of sin, of righteousness, and of judgment; of sin, because they believe not in me; of righteousness, because I go to my Father; of judgment, because the Prince of this world is judged:" "Of unbelief, because *they believe not in me.*" We have seen the far-reaching and deadly influence of this sin, and how the Bible insists upon faith in Christ. Upon these two principles are suspended the fortunes of two worlds, the destinies of men and angels, the issues of time and the retributions of eternity. And yet no man or minister, no voice of conscience, no terrors of the law, no power of motive, no appeal to interest no prayers of the church or promises of heaven, have power to correct this giant iniquity. It is the sin of the *heart.* But the Spirit's office is to *search* the heart, and convict it of this sin. And this it does, compelling, often, the most obdurate to cry out: "Lord, I believe; help thou mine unbelief." [See Acts, ii, 37 to 40.] Faith is a fruit of the Spirit.

4. Thus far we have spoken of the agency of the Spirit. There are other instrumentalities to be used in spreading "the knowledge of the glory of God." But we refer to them to notice that they are only efficient as they are *made so by the Spirit.*

If we speak of *truth*—the Word of God—"the truth as it is in Jesus," it has no power to save the world. "The entrance of thy word giveth light," and it may illuminate the mind; but it cannot change the heart or convict the infidel of his unbelief: It is the Spirit's sword, and is only effectual as it is used by the Spirit. It is not the electric current, but the conductor along which the current flows. It is necessary, as is the wire to the telegraph; but alone, is as inefficient as the wire without the electricity. If we speak of the *ministry,* how powerless it is without "the holy unction!" Its prayers may be addressed to human ears, but they will never gain audience with Deity. Solemn truths may be pronounced in perfect periods, as powerless as they are pretty. There may be learning, eloquence, genius. every adornment, and yet a starless crown at last. Let the ministry remember it is not by might or power, but by the Spirit of God that it is to succeed.—*Knowledge* is power, but, it must be the knowledge of God. *Wealth* is power, but it must be consecrated to God. *Influence* is power, but it must be wielded for God. There is power in a true conversion, in a fervent, effectual prayer; in a consecrated, self-denying, cross-loving life.—There is power in a holy heart, a single eye, a blameless walk, and a godly conversation. But all these are the fruits of the Spirit, as was manifested upon the day of Pentecost. With these instrumentalities at our command, and the Holy Ghost to inspire our efforts, we may be assured of victory.

5. It will illustrate our subject, and will strengthen our Christian courage and faith to refer to the "Great Commission" and the early church. In Matthew, xxviii, 18, 19, 20, Christ had proclaimed himself King, and marked out the ministers and army, the weapon of their warfare, the extent of their field, the badge of citizenship, the law and limit of their commission, the royal glory and presence which should attend them, and the duration of His kingdom, in these remarkable words: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo? I am with you alway, even unto the end of the world."

Again in Acts 1, 4 to 9, we behold him with his disciples for the last time.

He renews the promise of the Spirit, repeats the commission and ascends into heaven: "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these words, while they beheld, he was taken up; and a cloud received him out of their sight." The "commission" was command and precept, promise and prophecy, and it embraced the world: "*Unto the uttermost parts of the earth,*" are the last words upon His lips. His word had declared and His ascent demonstrated His sovereign power. No wing, no hand, no chariot of fire, yet he ascends! "Upward He moves by His own power, and in that single act commands the homage of earth; for our globe has no law so universal and irreversible as that whereby it binds down all ponderous bodies to its surface. But that law gives way and the whole mass of the globe yields to the power of Christ." And now enthroned in heaven he reigns, and shall reign, till by the power of the Spirit all enemies are put under his feet. The disciples tarry, *the Spirit comes*, they are endowed with power, and prepared for their work.

And now as they go forth, follow them: Beginning at Jerusalem, what odds are against them: They are few and unlearned, their Founder is despised, their enemies are violent and numerous; there are the chief priests, scribes, Pharisees, Saducees, doctors of law, captains, officers and the Sanhedrim—the very men who had cried: "Away with him—crucify him!" Among Greeks and Romans they met with philosophers, poets, historians, statesmen, kings and governors, who disagreeing in everything else, conspire to oppose these men and put down the Gospel.—And what are the results? 3,000 saved on the day of Pentecost; 5,000 at a later period, and in *one year*, on the very soil where Jesus shed his blood, 10,000 converts shout His praise! In three years the Gospel has spread all over Judea and Samaria, into "the regions beyond," and in 100 years it has reached Syria, and Lydia, and Egypt, and Arabia, Persia, Mesopotamia, Armenia, Parthia, Asia Minor, and many parts of Europe, and more than 500,000 souls were enlisted under its banner. According to Eusebius, there were in the second century, churches in *Gaul*, at Lyons and Vienna; in *Africa*, at Carthage, where, according to Tertullion, Christians were so numerous that, to extirpate them, would decimate the city. In the East, at the same early period, the cross was planted in Edessa, and the Gospel proclaimed in India.—(See Euseb. Hist. Eccl., book v, chap. 1–10.) In 300 years it had made conquest of the Roman Empire. In its march it had conquered Judaism in Jerusalem, Philosophy at Athens, Sensuality at Corinth, Idolatry at Rome and Ephesus, Barbarism at Milita, and ignorance, intolerance, superstition and worldly-mindedness everywhere. It suffered a long decline from its original purity and power. But revived again under Luther and his co-laborers. And again under the Wesleys and their cotemporaries, and yet again under our fathers in this country. In these latter years it has destroyed Cannabalism in the South Sea Islands, broken the power of caste over millions in India, shaken Idolatry in China, and abolished slavery in Great Britain and America. And today, God is working wonders among the nations of the earth, for the triumphs of the Gospel over the Arabian imposture, and the Man of Sin, and the world universally, "Not by might, not by power, but my Spirit, saith the Lord of Hosts."

We close with some reflections:

1. The great want of the church, especially in her missionary work, is a spiritual baptism. And why may she not have it? This is still the Spirit's dispensation, and we believe that, but for *unbelief*, the Church might to-day enjoy, miracles apart, the scene of Pentecost renewed. Long ago might the world have been converted, had not the Church grieved and quenched the Spirit. As ministers and missionaries we shall never do our portion of that great work till we have clean hearts. We want the Holy Ghost and fire from heaven.—

It must glow in our hearts, illuminate our minds, awaken our emotions, breathe in our thoughts, burn in our words, shine in our example, and be *felt* in our lives. Without it, wealth, influence, churches and ordinances, preaching and praying are but "ships of war, and ammunition, without guns or men;" and order, audiences, talent, truth, are "men and guns without *fire*."

2. We need, perhaps, as a Conference—as ministers and people—to be reminded that our sole security and protection, our hope and help, are in God. There have been times in the past year when our hearts have "trembled *for the ark of God*," when in tears we have thought of and prayed for each other; when our friends have trembled for us; and when the Church may have remembered us in her prayers. We called in vain for the protection of Government. God has taught us that we did not need it. The "Lo, I am with you," has been verified; He is still with us, and we are with each other again, and blessed be His name forever!

3. It is worthy of note that our first Conference met on Christmas, 1865, and saw the opening of our glorious Centenary year; and that with our second Conference we enter the *second century of American Methodism*. Fit time for thought and reflection! If our Zion has been a success—if its first century has a glorious history, let her remember it is not by might, (strength of her own nor by power, (authority, or permission from others,) but by "*My Spirit*."—by the providence, the protection, and the power of God. Thus has her temple, so far, been built; thus let the good work go on. Let no arm of State, no power of man, no wisdom of this world be ever invoked for aid. "*Trust only in God*, for in the Lord Jehovah is everlasting strength." Let us "inquire for the old paths" of a personal experience. Let our hearts, like Wesley's, be "strangely warmed" by the Spirits fire—may we, like him, be "full of faith and the Holy Ghost."

> "Oh, that it now from heaven might fall,
> And all our sins consume!
> Come, Holy Ghost, for Thee we call;
> Spirit of burning come!"

4. Finally, "Who hath despised the day of small things?" If we apply this question to ourselves: We are few and feeble, and have but just begun to "build"—we are laying foundations.—Sometimes we become discouraged, and are ready to ask: "By whom shall Jacob arise, for he is small?" Then we hear the cheering words: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." We fain would believe we are planting the mustard-seed that shall grow to a great tree; are hiding the leaven in the measures of meal; are cutting from the mountain of genuine Methodism (not without hands) the little stone which shall yet fill all this land. Our cause, we know, is just, and we believe the sun of prosperity shall shine more and more upon us, even unto the midday of perfect success. We send our thoughts forward to the close of the century upon which we are entered, and ask: "What shall the end be?" *What shall be the fruit of this conference at the close of that century?* The present laborers shall have entered into rest; but looking down from heaven, what shall they behold? The little stone shall have become a mountain. The little fearless flock shall have received the kingdom. The fruit of this handful of corn shall then shake like Lebanon. This young and tender twig from the parent tree shall become a goodly cedar, with widely extended boughs and abundant fruit, and under it shall dwell all fowl of every wing. There shall have come to pass this saying: "The sons of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow down at thy feet, and they shall call thee the City of the Lord, the Zion of the Holy One of Israel."

And now, let not the unbelieving world boast, nor the Christian fear, because so small a portion of earth is evangelized. The temple shall be completed, for the Lord hath spoken it. "For as the rain cometh down from heaven, and the snow, and returneth not thither, but watereth the earth, and maketh it bud and bring forth; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but shall accomplish that which I please, and prosper in the thing whereunto I sent it; I will cause righteous

ness and praise to spring forth before all nations: Earth shall be filled with the knowledge of my glory, and all flesh shall see my salvation: The wolf shall dwell with the lamb, the leopard shall lie down with the kid, and a little child shall lead them, and they shall not hurt nor destroy in all my holy mountain: Wars shall cease unto the ends of the world: Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation and thy gates praise: Wherefore, strengthen the weak hands and confirm the feeble knees: Say to them who are of a fearful heart, Be strong, fear not; behold your God will come with vengeance, even God with a recompence—He will come and save you. For stones I will give iron; for wood, brass; for brass, silver, and for silver, gold. Instead of the thorn there shall come up the fir-tree; instead of the briar shall come up the myrtle tree, and it shall be to the Lord for an everlasting sign that shall not be cut off. And the wilderness and the solitary place shall be made glad, and the desert shall rejoice and blossom as the rose. The [illegible] shall be given to the Son for an inheritance, and the uttermost parts of the earth for his possesion. He shall have dominion also from sea to sea, and from the rivers onto the ends of the earth, and they shall fear him as long as the sun and the moon endure. A little one shall become a thousand, a strong one a mighty nation, and a nation shall be born in a day. I, the Lord, will hasten it in his time."

All this the Savior reasserted to his deciples, published in their commission, and symbolized in his ascent to heaven, where, enthronded King of Kings, and Lord of Lords, he shall reign till he hath put all enemies under his feet—till the moral world shall, as did the material at his ascent, own his sway, till He, the Eternal spirit, who makes us new creatures in Christ, shall have made all things new, even a "new heaven, and new earth, wherein dwelleth righteousness." The time may seem to us long—uot so with God. One day with the Lord is a thousand years, and a thousand years as one day. Christ was long promised before he came, and the world was long in preparation for his advent; but when the fullness of time had come, God sent him forth, and in due time he died for the ungodly. And "in due time" he will subdue the world to himself, and all nations shall serve him. And now, "Blessed be the Lord God, the God of Isreal, who only doeth wondrous things! Blessed be his glorious name forever! And let all the earth be filled with His glory. Amen, and Amen?"

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